OF HIMSELF AND OTHER THINGS

JAMES H. BAKER

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AND
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JAMES H. BAKER

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PREFATORY NOTE.

This volume contains the writer's history especially as related to educational influences, his experiences with high school and university, and his connection with certain important movements for reform in school and college. It includes views in the field of education, politics, and philosophy, thoughts on current events, and opinions on world reconstruction. The apology for the venture is found in the introduction. The "personal tributes", taken from "Appreciation of Services" issued by the Regents of the University of Colorado in 1914, would be omitted, were the book offered to the public; but, since it is privately printed for a limited distribution, this matter is included as an Appendix. It simply "completes the record," as might properly be done were the biography written by another hand. In this personal review certain ideas are frankly repeated, and some characteristic things in previous writings are reproduced as classified extracts. Call them dried specimens together with an aftermath of the first crop.

The University Club,
Denver, Colorado,
October 13, 1922.

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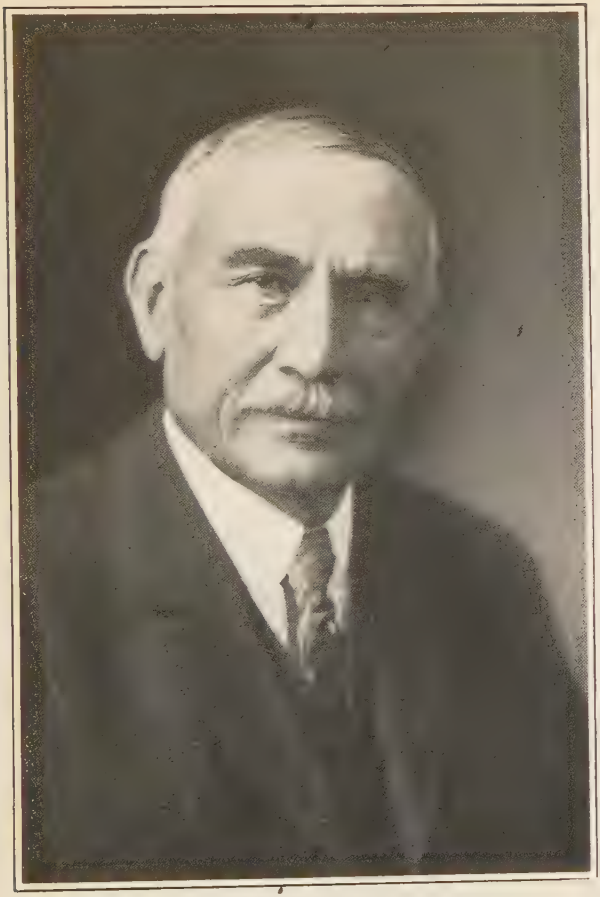

James H. Baker

Of Himself and Other Things

I INTRODUCTION.

Why?

"Bill Nye" used a favorite anecdote in his public entertainments. He had a dog that in his ramblings came across a pail of plaster of paris of the right consistency for immediate use. He thought it edible and inviting, and, since he had never seen any before, he ate a good deal. The result was "a plaster impression of himself, taken by himself, from an interior view". It may be that no biography is complete without the interior as well as the exterior view. If "a different universe walks under your hat and mine", universe A may wish to contribute to B's possible interpretation of A. It may be presumptuous to suppose that B considers the matter worth while or even thinks about it at all, and only a great man can proclaim, like Sam Johnson, that he would prevent the writing of his life by taking the life of the suspected biographer. If a man writes his life himself, he thereby, as it were, takes his life in his hands. Why write it, unless you have a history undoubtedly worth recording? is a natural question. But minor values may be worthy of a degree and extent of interest. A memorandum of events and thoughts, made by some humble ancestor, is treasured in the family. A somewhat noteworthy career reaches a larger circle. The genius commands wide interest.

Comment

If biography were limited to the "great men I have met" or personal touch with political movements, to discoveries in science or creative thinking in philosophy, to reflections of literary or poetic genius, the defendant could offer little evidence and the verdict would favor the possible reader. We would turn only to the Williams the Silent, the Huxleys, and the Tennysons for the interest, insight, and influence which biography offers. If a life has led to nothing but disappointments and disillusionments and baffled hopes, to despair at the closed door of undiscovered truth, and to sweeping pessimism, however great may have been the man's opportunities and extent of acquaintance, his distinction of birth and position, it should never be recorded. Surprise and regret followed Tennyson's "Sixty Years After", because the faith and hope of youth had not reappeared in the setting sun. A recent autobiography disappoints, spite of its original quality, because of its monotonous minor key. Longfellow's "Morituri Salutamus" and "Aftermath", for their sweeter tone, are in grateful contrast.

An Answer

In advancing years, one may yield to pessimism, or fall into indifference, or write belated poetry, or become actively reminiscent. The first alternative is hopeless, the second deadly, the third futile. The last has the virtue of encouraging mental longevity, and of giving

play to whatever wisdom may have grown with the years. It may prolong the spirit of youth, and help maintain to the end interest and growth. Then there is the hope that the "footprints on the sands of time", made by following the vision of men of enduring fame, may perchance give heart to another. Even the bypaths, self-chosen, may have their own rustic attraction. Facts may be told which have a significance beyond their personal relation, thoughts on events at different stages of the way may be noted, and a look forward adventured. So here are some facts in personal history, some experiences as reviewed, some thoughts on what is and what may be in the world of change. Not an eventful life, perhaps little in it worth while, but one obeys that impulse. Whatever of optimism, will, and growth is set forth herein must be the basis of apology. If the reader "likes this sort of thing, then this is the sort of thing he will like".

For Better or Worse?

Much in the book holds and defends the doctrine of hope. The "Meliorist" reverences the great emancipators of thought, the creators of the "new spirit". He hails every new prophet, if his message has reason. He sees the ills of the time and looks for healthful change. But he has little sympathy with half insane semi-geniuses who, however correct in outline, paint all their pictures black. They base their philosophy of history on the meaner motives. They see no real progress in the past and but little

good in the present. They pose as the only lights in a gloomy civilization that may give hope to lost humanity, or dream of a better world to be reached through revolution. Change the standpoint: Throughout the ages the world has progressed in freedom of institutions and of thought. Reactions against conditions are part of the process, and the integration of the old and the new into something better—the doctrine of Hegel. Whatever is spiritually best is preserved in active or latent form, and new visions appear. We may believe that from the present chaos of after-war problems the world will emerge in material strength and power of spirit. Akin to the painters of a dark present are the prophets of a darker future. With crazy logic they group in improbable relations the elements of danger in world change. But not one in a hundred menaces to peace and progress is realized. The conserving instincts count in resultants. Then there are the satires on the "middle class"—derisive of their virtues, culture, and interests. The middle class stand between low-class and high-class anarchy, and are the stable element of civilization. If not creative, they absorb much of the best culture. They represent in large degree common sense, moral standards, sane criticism, practical reform, and progressive aims toward real goals. They hold with neither Puritan nor Greek but rather to a "golden mean". The savage critics of America figure in our list of "undesirables". They see only the harsh and grasping character of

the Puritan, only the greed in enterprise and the slavery in labor, only the materialism in the spirit of the people. We would turn also to our forefathers' religious faith and love of liberty and to the public standards they gave to their land of promise; to the good results of great business and the growing humaneness in its conduct; to the practical sympathy of the public with the just aims of labor. Then we discover everywhere the transmuting of material wealth into culture and reform and progress. Last on the index is the morbid psychology that only digs at the roots of the human plant and ignores the blossom and fruit. The fact that man discovers duty and beauty and ideals, and struggles and aspires better teaches his nature and destiny.

II STEREOTYPE MATTER.

First Section*

A farm sloping southward to a "pond"† with a richly varied shore line and romantic islands; evergreen hills beyond; "woods" of maple and beech and birch bordering on a dense cedar growth carpeted with thick moss,—these were the surroundings. A grandfather who smoked by the fireside and talked religion and told of coming by "spotted lines" through the wilds to make a pioneer home; a grandmother who sat by the opposite corner and knit and read her Bible; a father with a capacious brain which, trained, would have been better suited to a profession than to farming; a mother compact of heart and good sense who has been a lasting influence,—these were the immediate forbears. Of course we must include the usual traditions of English descent, an unclaimed estate in the Old Country, a revolutionary record, on the mother's side, and the "superior stock" of the four grandparents. There may be added the uncle who "went to college", and two great uncles who were preachers. One of them is remembered for his odd ingenuity. As the story goes, in winter he had a closed sleigh with a stove, and, as he journeyed from place to place, his boy drove while he read his Greek and Hebrew testaments, and enjoined silence on his wife. The irreverent youths called it the Gospel Ship.

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* See "Introduction" in Appendix.

† Moose Pond, Harmony, Maine.

One of the early recollections is of a two weeks' trip my father made by "ox sled" to a distant market with country produce. He returned with a "new-fangled" cooking stove and the plays of Shakespeare. The stove of course proved convenient, but was no complete substitute for the old fashioned fireplace with its huge back logs and roaring blaze. No wonder the hearth has ever been held sacred! It was always the place of comfort, of companionship, of musings, of visions; always the center of domestic life where grew much of the sentiment that formed the family unity and hallowed the home; it gives meaning to Payne's cry of the homeless wanderer. With the extinction of the open wood fire, something has been lost to civilization which modern conveniences do not fully offset. For the Shakespeare, my father made an ingenious book-rest with the right slant and lateral angle, and of evenings, with great delight to himself, would read aloud to a willing or an unwilling audience. A neighbor inquired if Shakespeare was still living, and another, evidently fearing the influence of the plays on me, said "them novels" were bad for boys. At that time I was testing my knowledge of the alphabet on the name and make of the new stove.

At the beginning of the Civil War, when General Scott was Commander-in-Chief, my father chanced to read to a visitor a reference to the "Dred Scott Decision". Not versed in political history, but feeling that the occasion called for comment, the

visitor said, "I tell you they dread Scott, them rebels, don't they?"

New England Homes; Country Life

The New England homes of seventy years ago, with their tempered Puritan traditions, middle-class virtues, and mental furniture acquired in the common schools and the academies, were of a type that may not reappear. They are depleted by migration to western soil or to the cities, and old lines of descent are partly replaced by later comers from foreign lands. One town in mind, first peopled by New England stock, is now governed by Canadian French. Here the factory employees were supplanted by the Irish; then followed the French, and later other immigrants. This is given merely as a record of change. Naturally one harks back to the familiar New England home which at its best could be described only by the hand that wrote the "Cotter's Saturday Night", or "Snowbound". The people had turned forests into farms; they gave "home" a sacred meaning, were educated, and led in the main sane and healthful lives, healthful for body and soul; they had strong faith and moral courage; they gave the nation many of its public ideals. The child is first educated by his natural and social surroundings.

To one familiar with "the orchard, the meadow, the deep tangled wildwood", in reality as well as in song, there is no doubt of the deep influence of the scenes amid which grow the first ideas and emotions.

We endorse old Plato's doctrine of "types" and the correspondence between subjective and objective—the growth of the soul by reading in nature the rich and varied ideas of order and beauty. In childhood, as in the infancy of peoples, the groves are sacred and the leaves whisper mysterious things. The oak speaks of strength, the willow of sorrow, the sky of sublimity, the flower of beauty. There is a sense of a living spirit in the springing dawn, the flowing stream, or the moving clouds. In the dusky wood the owl proclaims tragedy. At times "nature assumes a voice, every sound becomes prophetic, in the moonlight of the imagination the curtains of mystery sway and shift, a realm of the mind is disclosed beyond the limits of category." Aside from the effect of nature's forms and moods, there are practical meanings for the boy in country life. He has a varied course in manual training, can turn his hand to many things, and gains, under healthful conditions, the simple ideas that are the elements of civilization. Of these early memories a few things as now seen stand forth in importance: the influence of my mother, the New England life favorable to slow strong growth, the many forms of scenic beauty awakening poetic feeling, and the interest in work ever varied as it was with the needs and the seasons.

Education

Here is a "movie" of the memory: a little red school house on a corner—a boy being driven to

school the first day—his wild retreat when his too sympathetic mother had turned homeward—his final capture and induction—hours of idly waiting for attention and the school pabulum—final recourse to the doughnuts, cheese, and bottle of milk in his calico dinner bag. Thus began my formal education, evidence, of course, of an early desire for knowledge and an awakening ambition, signs of a precocious mind. We who look back on the common school of those days see these advantages: home manual and industrial training, self-reliance, free choice, individual method, a kind of selective absorption in place of uniform drill and examination, unrestricted advancement. For the ambitious pupil twenty weeks in the year meant as much as forty to the average pupil in the graded school today. At fourteen he was ready for the academy and studies of high-school grade. It may be that school progress today is in part a return to the earlier methods of freedom.

This is the place to mention a phase of my education. Self-instruction was the method; these were the material: the Bible and Shakespeare and Foxe's Book of Martyrs, the "Essay on Man", a Greek grammar and a classical dictionary discovered in an uncle's old trunk, a brief history of the world, and later Pope's translation of the Iliad and Macaulay's History of England. This informal course was worth more than the literature and history of the schools, and the spontaneous interest was a happy substitute for some of the formal methods that make

pupils forever forswear those subjects. History and literature should be read and discussed and thought about, not "learned".

The private country academy was the school of college preparation and of liberal education for the many. Here was the same freedom as in the common school, and one man certainly looks back with gratitude for its opportunities. He finds it pleasant to recall the hardships, even the "self-boarding" with fare occasionally reduced to porridge with salt. The Latin School attached to a college gave the writer his first experience in drill and accurate scholarship, and it was a needed element in his education. If the methods of classical study then in vogue took only passing notice of the beauty of style, the records of heroic deeds, and the expression of universal truths, contained in ancient literature, they cultivated attention and judgment, the weighing of all the elements that might affect the place and meaning of a word, and hence gave a training in the scientific method and in business habits.

We come to the college (1869), a small denominational institution.* It had an able but small faculty whose teaching energy was scattered over too many subjects—they occupied "settees instead of chairs". The curriculum was fixed and its foundation was Greek, Latin, mathematics, and philosophy, to which was added considerable in modern subjects. The philosophy was orthodox, and as in most col-

* Bates College, Lewiston, Maine.

leges limited enough to forever dwarf one's immortal soul—a fault of the time and not of the professor whom I remember with reverence. But from the course came a survey of science, literature, and economics, some ability to think and a great ambition to do, a sense of power and many clear ideals. Looking back, do I have regret for the kind of general education I thus obtained? The answer must be, "No, rather appreciation and gratitude for the mental and spiritual foundation which it laid". These four years inspired the views, which later were set forth in public utterances, of the value of "general education", the glory of Greece, the vision and the beauty of Plato's philosophy, the importance of a harmonious development of the powers, the quality of the impulses that reach out toward the truth and beauty and goodness of the world. I believed the great men and the great events of ancient history set the goal for human endeavor, the literature and the mythology were cultural, the universal truths were guides toward wisdom. I saw that mathematics was a training in perfect reasoning, that grammar and translation gave an accuracy and an ingenuity applicable in practical business, that logic was a safeguard against common fallacies. It must here be noted, as will appear elsewhere, that I later fully recognized the meaning and place of science, and accept and strongly advocate the present aim to readapt education to individual and social needs. But the vision once seen can never be wholly forgotten; we can only

hope that the education of the future, even the most practical, may be everywhere permeated by a sense of the "higher values".

A Vacation

A summer vacation in the middle of the college course found two of us, classmates, on a walking excursion to Quebec. We were "the long one and the short one", and the contrast constantly excited the Canadian sense of humor. It was not a tour *de luxe,* since the expense, all included, was a dollar a day for each. The weary miles with crippled feet, the optimism, following the dark moods of exhaustion, found in a plate of ham and eggs, the hilarious Jehu who gave us a "lift" and at every protest against the breakneck speed shouted more loudly "à Kebek, Sharlee", the quaint sights of the city, the many "parasangs" of the first day's return, the unlimited exchange of personalities when utterly wearied, seeking rest and sleep in a haymow to be driven forth by savage dogs and more savage Frenchmen,—these are some of the trivial things that persist in memory.

At Moose River, we built a box, misnamed "a boat", and started on a journey by lake and river to the sea and up the Androscoggin to Lewiston—a journey never completed because natural impossibilities were more conclusive than our logic. That we were not drowned can be explained only by the view that providence intervened for some inscrutable

reason, or that we were miraculously reserved for a worse fate. "Portages" through thickets and over fallen trees, wrecks in rapids whirling white between rocks, "shooting" a succession of waterfalls, plunging through a dam, literally (at the outlet of Moose Head Lake timbers had been removed from the middle of one section of the dam leaving a fall of about six feet), failure to pass at once on both sides of a rock on the head waters of the Kennebec, were incidents of the way. On one of a chain of lakes we had put up a mast with our only blanket for a sail. The lake was in a setting of primeval forest, pine and hemlock and spruce. We were feeling the solitude and solemn grandeur, and were somewhat homesick. Suddenly we heard weird music, rising, falling, dying, approaching, receding, and we were becoming superstitious, when we discovered that the fishline, used as a stay rope, in the varying breeze had become an Aeolian harp! The crude sailing device, in a gale later, nearly turned the trip into an unending vacation.

The next stage, after the incident of wrecking on a rock, saw us aboard two bateaux going down to Indian Pond. "The short one", assigned to the leading boat, in sheer ignorance and vanity, took command, and at a portage ordered the crew to shoot the waterfall. They struck on a ledge and were saved from a wet death by the timely arrival of our boat. A night in camp, a day through the forest, a luncheon of partridge, trout, bread, and

bacon, and we reached a "settlement", whence we proceeded to friends, food, money, and safety. The experience was equalled only by that of a classmate who, on a trip into the northern wilderness, lost all his clothes by abandoning in midlake an unmanageable raft and swimming ashore in a panic fear. He faced a trip of one hundred and fifty miles through the woods, and then faced civilization.

Early Teaching

My first teaching experience was gained in five country and village schools, one family school, and as the head of two academies. This extended from about 1866 to college graduation, 1873. As with many students, the teaching was merely incidental to the main purpose of "getting an education", and was periodic and vagrant, a term each winter here and there. Too often in those days in Maine the schoolmaster learned to teach by teaching. Few had "Normal" preparation, and many had never seen an "Institute". Teacher-training was held to be something of a fad. The traditions of the birch and the ruler still held partial sway, and, if the beginner tried new methods, he was sometimes driven to severity by the criticisms of the "Committee". Thirty-five so-called classes a day in an ungraded school made effective teaching impossible. Like the teacher who was "successful" because the schoolhouse remained intact at the close of the term, the writer was successful at least thus far—he was never "carried out"

by the outraged pupils, and always "kept the term through". The two academies with older pupils and fewer classes gave opportunity for work that may be remembered with a larger degree of satisfaction. In one of these academies traditions still remained of the abilities and eccentricities of my "college" uncle who had taught there a generation before.

III GENERAL INFLUENCES.

Cultural

The "lyceum lectures", now unhappily decadent or extinct, were educational in the larger sense. Holmes, Hale, Phillips, Greeley, Sumner gave me glimpses into the literary and political world. Longfellow's poems, "The Biglow Papers" were cultural —representing values not readily appreciated today. The "Cary concerts", Booth's Hamlet, perhaps also the "Black Crook", were an introduction to fine art. These "studies", mostly in the college period, were as meaningful to the growing imagination as was the glory of the Renaissance to an awakening world. They appealed not merely as something new to green youth; they were revealing. Call the revelation fancy, insight, a sense of the poetry of things, or a vision of beauty and universal truths, it makes the difference between the inert and the creative mind. Youthful enthusiasms make spiritual growth—usually not understood or not rightly valued. The power to see much in the commonplace is the way to philosophy, to poetry, to discovery in science, and even to success in large business. Unnecessary repetition of trite thoughts, did not so many today sit in the seat of the scornful, the worldly-wise, and the cynical.

Political and Social

The age when I began to absorb, more or less consciously, political and social thought fell in the

sixties and somewhat beyond. This period saw the "emancipation" in the United States, the unification of Italy and of Germany, the Third French Republic. It was a period of growing democracy in England and of attempts to do justice to Ireland; a period of increasing demands and more extended organization of labor. To a boy in the peace and seclusion of the country, the world seemed stable. Startling change was not conceived. He went to "meetings" Sundays and reverenced the God of his fathers. Great movements were remote in place and interest. But news and opinions came weekly through the New York Tribune. Bright, Gladstone, Garibaldi, Phillips, Garrison, were familiar names and represented a wealth of liberal ideas. Daily contact at my home with sympathy for Ireland, and with anti-slavery sentiment permanently fixed certain attitudes. The struggle of Italy for freedom and unity seemed glorious, partly because of the "glory that was Rome". Great labor troubles did not reach us. Such as we had were limited to the "hired hand", the vagrant out of a job and seeking winter shelter, and the itinerant preacher. We did not foresee the menace of the new German Empire or the deep meaning of growing democracy in France and England which in the political vicissitudes of a few decades would align the nations against that menace.

The Civil War

Measuring events in terms of individual growth, the Civil War was a vital course in history and

political ethics. From Harpers Ferry to Appomattox, every event was burned into my soul—the battles that were decisive, the final victory, the blackness when the nation was called to weep for its martyred President. The issues of that day have long been settled, and the nation has reached a spiritual integrity firmer than in its pre-war history. The outcome of the Civil War was another step toward universal freedom, a stage in the growth of public conscience, a spiritual preparation for America's decisive part in the world struggle to come a half century later. The exalted feeling of that period was recorded in enduring type in the Battle Hymn of the Republic, that song of sublime faith set forth in bold metaphors like lightning flashes and thunder peals. This extract from an address by the writer on a "Decoration Day" recalls some of the sentiment of the war period.

> I was too young to enter the service of the nation during our Civil War, but, living in New England in an atmosphere of intense patriotism and of almost religious belief in the righteousness of the cause, I could but receive impressions that became a part of my very being. I remember how the very air seemed vibrant in sympathy with the heartbeats of a great people aroused in defense of the vital principle of the nation's existence. I saw young men, the flower of the community, go forth to battle, the most of them never to return. I exulted with the

news of victory, or was depressed with rumors of defeat, was thrilled by the tragic events of the closing days of the conflict. To you, memorial exercises are a requiem for the dead and a solemn anthem in gratitude for victory. Men hardly understand the significance of a country saved in unity and strength as a heritage for the coming generations. It means the preservation of the greatest missionary power of the world, the success of the greatest experiment of advancing civilization. America has a mission that reaches back to the peoples of Europe and extends through the Golden Gate to the inert nations of Asia.***** Like the band of Spartans that devoted themselves to Greece and death, and, as their numbers gradually thinned, gathered upon a hillock and stood shoulder to shoulder till the last man fell, may you, with thinning ranks, still stand bravely for all that makes the life and glory of our Republic. When all is ended, may a noble legend to your loyalty, as appears in honor of the Spartans at Thermopylae, be inscribed on the Republic's monument to the Grand Army of the Republic.

IV A SKETCH OF TWENTY YEARS.

At Yarmouth

On leaving college I had no definite plan of life work. Teaching was the means of paying debts and getting a start, perhaps "Law" was to be the later aim. In 1873 Maine offered a subsidy to towns establishing high schools. Yarmouth, amongst others, used the opportunity, and here was an opening. Yarmouth was a village-by-the-sea, settled by "sea captains and graduates of Bowdoin", beautiful in scenery, and attractive with its white-painted green-shuttered houses and its elm rows. It was the seat of an academy, then discontinued, whose buildings the new high school occupied. There was my first experience in forming and conducting a graded course. The philosophy received in the college years which had the deepest influence came from a professor who often laid aside his book for a spontaneous informal lecture on character and life. He had impressed us with the view that laziness is the great sin and work the means of salvation. This idea was applied in the school—it is to be feared with injustice to some struggling pupils—but it changed the traditions transmitted from the old academy toward strenuous study. Here came as a surprise the first personal proof that there is a danger limit to work; it followed application for a good part of twenty-four hours to a certain problem—a warning only partly heeded. Preparation for the next day's duties

usually ended about midnight, and recreation often consisted in excursions after that hour through snowdrifts and in the darkness of a dense pine grove at the risk of a broken neck in some deep ravine. In autumn the recreation was varied by runs across country to the sea and revelling in the gold and purple of New England Octobers. Two years of this life brought this medical advice, "Go West, find the best climate possible, dig a hole, get into it and stay there; you can do your life work in any location". The experience in Yarmouth was the foundation for whatever success came later.

Maine and Colorado

Harmony of mind with familiar surroundings is a beneficent growth. The Arab loves the desert, the Tartar the steppes, the American of the West the prairies and plains, as the Swiss loves lakes and mountains, the New Englander variegated scenery, and the Coloradoan ranges and peaks. It may be from prejudice that I rejoice to have been reared in Maine and to live in Colorado. I would live near the sea or forests or mountains. I remember Maine for its wooded landscapes and rugged coast, for its farms and sturdy "middle class"; am proud of its Anglo-Saxon heritage and pioneer history. Its schools, academies, and colleges were strong in character and influence. It is a birthplace of poets and a mother of statesmen, such men as Hamlin, the Washburns, Fessenden, Blaine, Frye, Reed, and Dingley.

Colorado soon became an acquired habit and a second nature. Vastness was in the plains and grandeur in the mountains. Hope and promise were in the minds of men like Gilpin, Evans, and Hunt. Some foresaw the agriculture, the institutions, and the civilization that were to be. For health or for hopeful adventure men of brains and culture, men of muscle and courage, a "natural selection," came to the Rockies. Even in the days of depression, about 1875, there was a stirring atmosphere, a feeling of democratic freedom, a stimulus from the people who came by many routes and mingled here. It was a privilege to be in at the re-awakening—the time of fresh mineral discoveries, growing skill in agriculture, increasing population, new towns, development of schools from the log house and primer period to that of modern architecture and superior standards. Here was colonial history of the best type. The mind of Colorado developed with its material growth. Its citizens, at first devoted to individual struggle, later learned the need of community interest and public spirit. Education has followed the best progress elsewhere and even led in important national movements. Much might be said of Colorado from personal knowledge, but that is another story.

Denver

To a mind furnished with an assortment of New England traditions and provincial ideas crowding on some general truths, "Denver City" indeed was "out West." Here was a town with a population of about

15,000, on a treeless plain sweeping far eastward, green or purple or gray or white with the seasons, facing a two-hundred-mile panorama of mountains, settled from many sections of the country by men and women who at least had the energy to move. The centering of people from many states—and from some foreign countries—who expressed various ideas in different dialects made Denver cosmopolitan. Southerners were not irredeemable rebels, the Indians wore no scalps at their belts, the dealer in "strong spirits" was often an educated, patriotic, progressive, and otherwise excellent citizen, the Episcopalian was not as painted by dissenters, and the Catholic Church was not the Beast with many horns. You could shake hands familiarly with real live governors, and meet celebrities who paused here in their transcontinental flights. This date, 1875, marked a period between the early mining excitement and the new Leadville discoveries and renewed agricultural interest. No one knew whether the city would survive; no one would build or buy; only a few prominent men who could think largely predicted the Colorado of today, prophets who are now honored in Colorado's history.

The two following incidents occurring some years later are pertinent. Meeting in the club of a noted Eastern university some professors, the writer was questioned in a patronizing way regarding the status of education, woman suffrage, and the degree of civilization in Colorado. Finally resentment at the "quizzing" called forth the reply—of course there

more politely expressed: You are doing the best you can in your university, but are hampered by old traditions. If you wish to see an up-to-date university, adapted to the spirit and need of the times, come out West. To liberal thinkers who understand present progress, woman suffrage in all the states appears inevitable. The "wild and woolly" of Denver are people who know the East and its culture and besides the West. They are cosmopolitan; you are provincial and have much to learn. At a banquet in Denver of the alumni of an Eastern college, a speaker said all the graduates of Colorado high schools should go East for their education. Called upon by the chairman to respond to the toast, Why I have a Right to Exist, the way was obvious: I endorse the idea of going East for higher education; there would be some advantages. But, on the other hand, all Eastern secondary graduates should come to Colorado, where they would expand their lungs, gain stronger bodies and brighter brains, get rid of their narrow provincialism, and receive an education, amid democratic influences, suited to the time. I propose a bureau of exchange to effect this beneficent plan.

In the Denver High School

Denver had a completely graded school system from which many things were to be learned. The Superintendent, Aaron Gove, was a man trained in the science and methods of teaching, thoroughly versed in his profession, conservative and at the same time original, wise and prudent, largely responsible

for Colorado's school laws, in the constitutional convention and after, a man in the councils of great educators, and later a President of the National Educational Association. What was due to him became clearer with the years, and I passed nearly seventeen in close relation to him, as Principal of the High School. Rigid grading and fixed courses were the rule of the day in most cities. The High School had a classical and a general course. Mental discipline and power through knowledge were the aims, but a fair attitude was maintained as between traditional studies and the sciences. The school gained a good standing with the great universities in the East, and we may believe made a record in general which is still the pride of many graduates of those days. Naturally its courses and methods were suggestive to many new high schools in smaller Colorado towns. Spite of its rigidity, perhaps because of it, a large percentage of the entrants completed the course, and the proportion of boys was well above the average. Though it lacked the flexibility of the modern high school, it had the advantage of definite studies seriously pursued. In other matters such as debating societies, a military company, and a graduates' association, and in general pride and spirit, the school was distinctive.

In the Report of the Denver School Survey, 1916, Prof. Charles H. Judd gives considerable space to the High School. As seen after so many years of change in the school world, by a distinguished educator, the view will be of interest:

"Influence of the East Side High School. Another impressive fact which is faced at every turn is the large influence which is exercised, and was exercised even before the period of consolidation, by the East Side High School. This school was established in 1873. It became very shortly after its establishment one of the leading high schools of the country. One of its early principals, Dr. James H. Baker, afterwards president of the State University, took an active part in the discussion of high-school problems in the National Education Association, and was recognized as a leader among the high-school principals of the country. Dr. William H. Smiley, who succeeded Dr. Baker, was also prominent in national educational circles. Both of these men were associated with the committee which in the early '90's did much to organize high schools, namely the Committee of Ten. Dr. Baker was a member of the general committee, and Dr. Smiley was a member of the subcommittee on Greek. Students went from this school to the chief universities of the country and maintained themselves with high rank in these institutions. Many of the leading citizens of the city of Denver are graduates of the East Side High School. That school enjoyed a prestige which made it the natural example of all of the other schools which were organized later. The course of study in this school was from the first a rigorous, disciplinary course, dominated by literary and classical interests. The issue between science and the classics was clearly drawn even in the early years of the East Side High School's history, but the vic-

tory has always been with the literary subjects. A quotation from Dr. Baker's first report in 1876 throws light on this matter: 'In that department of the high school which is preparatory for college we have no power of choice. The course is determined by the requirements of the colleges and to those requirements we must conform. When they shall have more sympathy with the public schools, changes if desired may be made. There is a theory which appears essentially true, that from the beginning of the high-school course the sciences should be studied in conjunction with the disciplinary studies of Greek, Latin, and Mathematics, and that the elementary knowledge of them should not be postponed to the last two years of the college course. Certain it is that whenever the mind is disciplined in any direction, its unconscious workings strengthen the foundation already laid, and thereby render the superstructure more firm. Whatever the study, the element of time seems all important in our education. The same reasons that would make science desirable in a preparatory course would warrant the judicious teaching of carefully selected scientific topics to the lower grades. This view has not been adopted by the colleges, but something has been done to give in the aggregate less Greek and more science to those who prefer such a course—not, however, with a view to reduce the amount of Greek and Latin in the regular course.' The kind of a course of study which was thought of as necessary in those early days reflected itself in the kind of a building which was erected. The East Side High School

building was, in its day, a conspicuous model of high-school architecture. The high ceilings and great corridors and large classrooms showed the generous intention of the citizens of Denver. There were, however, no gymnasium, no lunchroom, no shop for manual training, and no special equipments for science courses. In short, the East Side High School stands as a conservative example of a school, strong in its early days, but unable in these days to take on the progressive features of a first-class high school because of physical limitations and because of the hampering traditions which come from a successful past."

Matters Incidental

It was partly by chance that Denver became the place in which to "dig in" as advised by my physician in Maine. The climate and an untameable saddle horse, whose activity was perforce shared by the rider, were the best possible prescriptions. This beast, named "John Jackson" for no reason whatever, had devilish subtleties of invention to startle and terrify, but more in fun than in meanness. He would make wild leaps at sight of a sparrow in the road, feign fear of a speckled rock, dart suddenly into an alley, in a flash reverse his course on the street, join a military procession and prance, in time, at the head of the band, to the delight of onlookers, and, in making calls, break the halter and bolt for his stable. On the plains in a dust storm, when huge "tumble weeds" were rolling about, there was no course but to give him the bit and trust to providence. On one occa-

sion a friend tried him in the old family coach, but he soon jumped the thills and faced the ancient vehicle in wonder, indignation, and contempt. But in the mountains he was sure-footed as a donkey, and after game had the true spirit of a hunter, not flinching at the rifle shot. There grew up a real friendship between horse and rider, and after he was sold and was allowed to perish on the range in winter, the loss seemed almost a family tragedy. In the jumble of things recollected, reference must be made to a wandering opera troupe, which performed for two weeks in "Old Guard Hall." Being an utter novice in study of operatic art, the whole course was taken. Later it was a privilege to hear in Denver such artists as Patti, Nordica, Melba, Tetrazzini and Caruso, and actors like Salvini and Booth. Then there was the Shakespeare Club with social and intellectual advantages, an acquaintance with Rev. Wm. R. Alger whose "Genius of Solitude" had made a deep impression when in college, and the Kant Club referred to elsewhere. Why not note here too the marriage, June 20, 1882, fortunate certainly to the party of the first part, to one who in the home circle and in public estimation has always been regarded the "better half"?

Informal Pedagogy

Colonel Parker's summer institute at Martha's Vineyard, which I attended in 1882, offered a brief course in the "Quincy Method", and an acquaintance with the mysteries of "pedagogy", hitherto person-

ally regarded as the exclusive possession of a favored cult. Some things were learned: a clearer view of the relation of thing, idea, and word in all education, of natural development, and of easy companionship with pupils; also the fact that one may know much pedagogy without knowing it, as Molière's character was surprised to learn he had always used prose. In a philosophical view of education, Wm. T. Harris was my chosen leader, and from him came a theory, modified, of studies as opening up the soul to nature, to the deeds and thoughts of men, and to the world of truth, rightness, and beauty. The significance of the ordinary requirements of school discipline, of the habits, attitudes, and power acquired by study, and of how and where to gain knowledge from books was set forth clearly in his addresses and writings. Study of the relation between hand and head training, understanding of the need to prepare more directly for vocations and of the importance of a more conscious social aim in education followed later and were due in part to a growing interest in problems of citizenship and politics. The first view of the National Council of Education, as a spectator, inspired me with wonder and awe. It seemed as if I were standing in the presence of the gods, as it seemed to the Gauls before the Roman Senate—and there were great men whose names will live in the history of American education. It was only after my admission to membership that courage was acquired to take a tug at venerable beards, as did the barbarian Gauls. After a due period of apprenticeship, it seemed to the new

member that the influence of the Council was too limited, and that its aims and methods should include thorough investigation of the larger problems and wide distribution of the results. Later he, with others, urged that the Council be given control of all the more important investigations of the N. E. A. Those policies greatly extended the usefulness of the Council; many reports of large value were made which reached the whole country.

Mention here of the "Elementary Psychology", published in 1890, is only to give a theory of method in teaching carried out in the book—induction in the sense of using typical examples followed by a statement of principles, practical application of principles, exercises to test originality.

Investigations

Three movements of national importance in which the writer had a part may be noted here: forming a Department of Secondary Education in the National Education Association; the Examination of Secondary School Studies by the Committee of Ten; and the attempt to secure Economy of Time in Education.

Department of Secondary Education organized. In the early eighties, few high-school men were found in the National Association. Thinking for secondary education was done by the superintendents and the normal schools, although the high schools were represented in the Department of Higher Edu-

cation. The rapid growth of the Department of Secondary Education into a thinking constructive body showed the latent power of men who had limited themselves to teaching along traditional lines and had not entered the theoretical field.

College admission; Report of the Committee of Ten. In this period the idiosyncracies, not to say the idiocies, of the Eastern college entrance requirements became unendurable to many high schools—each college was a law to itself. In actual experience, one college refused a four-year course in science in lieu of a certain subject in physical geography, presented in a specified chapter by a designated author. The school of science in a great university, requiring only two years of Latin, refused a four-year course in that subject because it did not include enough Caesar. A university put out examination questions in grammar which could be answered only by a specialist in philology. This condition led to an investigation and a report by the writer to the National Council on College Admission, with a recommendation that a committee representing leading colleges and high schools be appointed to take up the whole matter. The Council had been limited to learned discussions to sharpen the wits of the members, and the proposition to investigate and publish a report to the whole country was doubtfully accepted. If not the beginning of national investigations, it was the immediate stimulus to a policy that has led to many subsequent "inquiries" of large scope and influence. The writer had interested

President Eliot in the scheme, and perhaps he alone at that time had the prestige to carry it through. The Report of the Committee of Ten, which includes reports by nine "conferences" on as many departments of study, was widely distributed and invited much discussion—a second awakening of the high schools. The Report met the original purpose of inquiry into the absurdities of entrance requirements by working out four courses in which all lines of study were given equal time, and recommending that any or all of these lines be accepted by the colleges. Later another committee took another step and presented the "unit plan", leaving to the colleges the right to determine, each for itself, the prescribed and the elective units. And so, by somewhat unexpected steps and turns, the solution of the problem of varied requirements for college admission was reached. The writer formally objected in the Report of the Committee of Ten to the section which seemed to him to imply that any subject, if seriously pursued, is the equivalent of any other, on the ground that it endorsed the theory of pure discipline and disregarded content. He had long before discarded the theory of pure discipline, since power comes through knowledge and the kinds of knowledge differ in value.

Economy of Time in Education. Economy of Time in Education was the third. In the Yarmouth High School I had made a somewhat thorough experiment in selective emphasis on the more important parts in certain subjects, after a rapid view of the

whole ground. It was also tried in Denver but abandoned because misunderstood as "cramming for examination". When the standard for university professional schools became an acute question, the idea of time-saving by selection, strengthened by the view of the "conferences" mentioned above that many high-school studies should begin in the grades, appeared to me to offer an indirect way of solution. By eliminating relatively unimportant matter and by vitalizing methods, two years in general education might be saved, college entrance and graduation might be reached two years earlier, and the university schools, professional and technical and "graduate", might rest on a two-year college basis, or a four-year college readjusted in time. I presented a request for an investigation to the Council in 1903, which was pigeon-holed until 1907 when a Committee was appointed; a Report was made in 1913 which was printed and widely distributed by the U. S. Bureau of Education; our brief final Report appeared in 1919. The results of the work of the Committee on Economy of Time in Education are yet problematical. The extended preliminary inquiry on educational waste revealed an unexpected amount of frank self-criticism. The cooperation, at our request, of a Committee of the Department of Superintendence, aided by many able "Investigators", led to reports on Minimal Essentials and on Economy of Learning. Junior high schools, junior colleges, and professional schools based on two years of college are increasing. Today every phase of educational economy in time, energy,

matter, and method is under discussion. But there is still a hitch in the "telescoping" process which would readjust the whole system, and result in a genuine American University with all its schools on a proper college foundation. The fact that the cooperating university committees have failed to function may explain the delay in a reorganization the need of which is now generally acknowledged.

Educational Progress

A schoolmaster may be forgiven if he has never been greatly influenced by "fads" and has not placed overemphasis on study of nerve cells, sense perception, special abilities, culture epochs, apperception, or other proposed ways to universal truth. All such investigations without question have added much to child psychology and in ways improved teaching methods. My transmigrations in doctrine from discipline to knowledge as opening the windows of the soul, thence to content as related to practical life, and finally to the social aim probably correspond somewhat with rebirths of thought in the educational world. We have now reached the period of empiricism, adoption of whatever works well, of what best fits the child for the material and spiritual need of today. This calls for a fearless reexamination of all studies, a definition of aims, and tests of results. Evolution which looks forward instead of at fixed conditions, growth of altruism and thought for the social need, and the spirit of science which regards realities have

prepared the way for radical change in traditional methods.

We may note some obviously right objectives, whether old or new. (1) Study of subjects essential in organizing the mind and in giving knowledge and skill of widest use, as numbers and language, must be thorough. Weakness here is fundamental weakness. The mastery of arithmetic and grammar pays, a fact in the memory and experience of the older generation. Time can be saved for laying the foundation firmly. Information and inspiration subjects can be taught in less time than now used and with better results, by selecting relatively important matter and using methods that invite and arouse. Practical logic and will-training are essentials and may be related to the basic studies. Power to detect common fallacies may be made incidental to grammar, literature, and science. Will, the power to attend and persevere, to organize self under right motives is the whole of efficiency and of character. The mental and moral "disciplines" aimed to train the will. Do our methods today reach the objectives described—fundamental knowledge and skill, accurate thinking, self mastery? Here is a chance for a real scientist in the field of education who uses the telescope as well as the microscope. (2) Educational aims must be adapted to civic needs as was done in the Athenian City-State. That we have fully discovered this but recently is a comment on progress. Ancient civilizations can still teach us much on relating means to desired ends. To-

day the individual must be preserved; the pupil can not be taught blind obedience to the state, but his free will may be made the good will in sympathy and in service. Perhaps only one in a hundred can impart successfully ideas of citizenship and character. The teaching of the virtues is usually form without spirit. This work should be placed in the hands of apt special instructors. The place of civics in the schools is made clear by the humanitarianism of the time and by democratic movements. We seek a new humanism, truly cultural, that aims at the highest social welfare in place of former ideals of refinement, aristocratic exclusiveness, and selfish personal development. (3) Individual and national efficiency must be developed by branch lines at various stages toward vocations as well as by opportunities for the highest technical and professional training. The demand for skillful hands and organized brains increases with the complexities of our material civilization. (4) Spiritual efficiency is the highest objective. The after-war insight into the significance of a nation's philosophy reaffirms old ideals. All education, even the most practical, should be permeated with the sense of higher values, and of the place and the worth of all work in the scheme of things. The teacher with a bit of poetry and philosopy—and none other is fully equipped—can impart even to youth the idealism which makes true happiness of the individual and the safety of a people. Present tendencies are another proof of the relativity of educational ideals, that they are determined, not

only by the history of a people, but by the needs of a given period and by the dominant philosophy.

In a half century changes have been rapid and upon the whole in the way of permanent progress. Fifty years ago many ideas of today were unknown or but dimly seen. The changes may be summed up as increasing the agencies of education, enlarging the field, and liberalizing the aims. Books are supplemented by gymnasiums, manual training, laboratories. Opportunity schools are provided, in rural communities education goes beyond the schoolroom, and the extension work of the universities reaches vast numbers beyond the campus. We are on the way to high standards in the teaching profession. Education aims to cover the chief needs, practical and spiritual, in preparation for life. High schools have become an accepted integral part of the school system and their courses branch in many directions. The state universities have become the ally and the exponent of democracy. We have a more scientific psychology; mere learning is vitalized by doing; the study is adapted to the child as well as the child to the study; individual tastes and needs are recognized by systems of electives. The revelations of the War period inevitably affected the schools. They showed the extent of physical, mental, and moral weakness among the youth of draft age, the amount of illiteracy, and the menace of unassimilated foreign groups. They reaffirmed the value of real culture in forming the character of a people, and pointed to

the danger of a bigoted patriotism. The meaning of education in every field of the nation's activities was made clear by the cooperation between the government and the schools. Some barriers were broken down and a way opened to the special student in special courses. As a result of the influences of this period, there was a renewed effort to build up the weak, weak in mind, in body, and in will power, to reduce ignorance, and to inculcate the true American spirit. There was a reaction toward cultural education, and a new understanding of patriotism tempered by justice toward other peoples. Through cooperation a closer spiritual union was formed between education and the public.

We have seen in the last three decades the changes in the universities from a fixed curriculum through a period of chaos to the elective group-system, technical and professional schools placed on a new basis, the evolution through the graduate school toward the real university, and hope for the time when there shall be a clear demarcation between secondary and university education, and the earlier use of university methods, methods that should greatly increase interest, initiative, originality, and power. This time will come when the upper college and the graduate school are joined and reorganized into a consistent unit. We shall then have in America a true university in which are united the best traditions of the past with the practical and ideal objectives of the present. Nevertheless, the people may look with con-

fidence on the modern university. The college may or may not develop the genius. But it is the treasure-house of established facts and fundamental principles, and the place of organized search for new truth, and as such is the conserving and steadying force in our civilization, a factor in sane progress, a stabilizer in a temporarily hysterical world. Today the university touches life at all points—industry, health, justice, society, government. Through extension work it reaches the people, increases practical skill, general knowledge, civic interest, social welfare. It cooperates with philanthropy and government, and through trained experts works toward businesslike administration in city and state. The Great War taught many things: it showed the power of the scientist to meet many exigencies of the government, the value of the educated soldier, the need of technical knowledge and skill, and above all it created a reaction toward culture in education, culture readapted and redefined in accord with the demands of the time, culture turned toward the social best as well as the highest qualities in the individual. It showed that a cultured people are more humane, tend to preserve the virtues and ideals that adorn a nation. It showed, moreover, that a people educated in freedom of thought—not machine-made by a paternal government—have more initiative, are more progressive, rise voluntarily to meet great emergencies, exhibit, not a stunted perfection, but the power of endless growth. The efficiency of America in the War was due in part to the practical side of our training, but its spirit was the

product of the liberal studies of our schools and colleges. Our welfare as a people will increase as education leads to the rule of reason over passion and prejudice and blind will, justice between classes, appreciation of beauty and truth, constructive power of the free will, and faith in the order and purpose of the world. Our education, even the most practical, must ever and everywhere be penetrated with a sense of the higher values, with an idealism which teaches that there is a meaning in the humblest work and a spiritual reward for every right effort.

V VIEWS OF EDUCATION.—FROM PAPERS AND ADDRESSES.

The views on education in this chapter are gathered from the author's papers, addresses, and books, written, the most of them, in the twenty-two years of connection with the University of Colorado. They are presented in the original form regardless of new developments of thought in this field. If they were apt at the time, they may have expressed some ideas that have a permanent value. The extracts are classified under appropriate heads.

Aims

Lessons from the Greeks. Genius has always grown out of its own age. Plato proclaimed many truths good for all countries and times. But he studied education in relation to the need of Athenians, citizenship in the interest of his City-State, government as illustrated by periods of Grecian history, music and art as expressing national ideals. Today we have a hundred times the means of progress—a vast accumulation of material for the use of the inventive mind, and should have the vision, the power, and the courage for original and constructive work.——Never has the world seen so elaborate a system of education as ours, yet in point of some essential results to be attained—strength and grace of body, harmonious physical and mental development, balanced character, the higher philosophical power and imagination,

fitness for citizenship—we must still take our ideas from the Greeks, and look forward to a more natural, economical, and productive aim and method.——Sparta and Athens were able to make citizens adapted to the genius of the state. Surely we can do more to solve social questions through the schools. Passion, prejudice, hysteria, class-selfishness, injustice are modified by ideas. Efficiency, industrial and social and governmental, may be wrought into the very fabric of a nation, and largely by education. (R 7. N 28. R 8.).*

Some objectives. Whatever ideals a people cherish, for these they must educate.——I am convinced we must study education in terms of sociology and sociology in terms of education before we can relate educational aims to civic needs and make our training to the fullest extent economical, direct, and useful.——In present adaptations, the schools perforce will be democratic and aim at public service and universal welfare; they must prepare for practical efficiency; as a corrective to the extreme doctrines of action and success, and of individual standards, we must reserve a place for art and philosophy, for power of thought and pure research.—

* The references are marked as follows:
E to Elementary Psychology.
L to Education and Life.
P to American Problems.
N to Educational Aims and Civic Needs.
R to American University Progress and College Reform.
W to After the War—What?

[The long dash, throughout, separates extracts.]

The demands of the time are efficiency, the business ideal, real culture, and responsible character, and these must be made more consciously the aim of higher education.——We are beginning to understand that the child or youth, at whatever point natural capacity or social condition may end his education, should be on the road to an occupation, and not be left a hopeless wanderer.——The growing sympathy for the less fortunate classes, the deeper sense of individual obligation, the aim at industrial and social and governmental efficiency call for an education that emphasizes social ethics, vocational aims, and preparation for expert service in public administration and in organized philanthropy. And the attainment of spiritual ideals is the work of the state as well as of private agencies.——To be of value the study of good citizenship must create understanding, interest, feeling, and duty. Begin with simple concrete illustrations, show the dependence upon society for everything that makes life worth living. Then the pupil may be impressed with the fact that, if he owes everything to society, he should make some kind of return. After such preparation, he may tackle organized society—the constitution and the machinery of government. The rights of all classes should enlist the pupil's sympathy. Science will enter the social field with hope of fruitful discovery.——The materialistic tendency is carried to its logical conclusion in a recent book in which the whole discussion of education hinges on the preparation to earn money, and the quality of life is

ignored. This doctrine would make men akin to Caliban who curses the little education he has unwillingly received, is serviceable only for bringing wood, and takes a fool for a god whom he would propitiate by an offering of pignuts. (N 141. R 6. R 10. N 4. N 8. R 5. W 137. N 49-50.).

Theories

Power and content. Mere form, mere power, without content, mean nothing. Power is power through knowledge. Hence the education which does not include something of all views of the world, and of the thinking subject is lacking in data for the wise and effective use of power.——It makes a difference whether one gains power in deciphering an ancient inscription, or gains it by studying a language which contains the generic concepts of our native tongue or in pursuing a scientific study which acquaints him with the laws of nature's forces. In the latter case an essential view of the world in which we live is gained, and the knowledge is broadly useful for the various exercise of power. (L 65. L 87-8.).

Recapitulation. Since the doctrine of evolution became an accepted belief, many changes have occurred in the educational world and in the attitude of society toward some of its problems. Emphasis is given to the physical side of man—the condition of the body as affecting the mind, physical training, the brain as the instrument of thought, physiological psychology, the claims of industrial education, the importance of motor education of every kind as con-

trasted with mere receptivity and subjectivity. More emphasis is given to man's status in this present time and environment. Theoretically, human nature is less responsible than it was formerly held to be. Much formerly thought devilish is seen to be at least natural, if not tolerable.——But the doctrine of "recapitulation" may be overworked. The child is born into the world adapted to his environment by his more immediate heredity. He is an organism with tendencies to acts that at maturity help him to survive under present conditions. And a psychology that sees in acts of infancy and childhood, not merely reminiscence, but the promise of adult functions, anticipatory development through the senses and by motor activities, will still appeal to very many thinkers.——Certainly exercise in some practical pursuit of today is vastly preferable to the senseless wasteful repetition of the historical stages of some handicraft. Granting most that is claimed for "recapitulation", repeating in school the evolution of industries is not an economic application of it. The industries of today are sufficiently varied for educational needs. Our ancestors survived by up-to-date adaptation to their environment, including the then existing forms of industry. (P 177. P 194. P 181.).

More fads. We may ask whether "apperception", "correlation", "coordination", and "concentration" are anything but recognition of the laws of association. The laws of association in memory

are nothing but the law of acquisition of knowledge, as all good psychology points out. These laws include relations of time, place, likeness, analogy, difference, and cause. Add to these laws logical sequence in the development of the subject, and you have all the principles of the methods named. If the theory of "culture-epochs" finds a parallel, in the order of development, between race and individual, and throws light on the selection of material for each stage of the child's growth, then let the theory be used for all it is worth. Its place, however, will be a subordinate one. Here are the world and the present civilization by means of which the child is to be educated, to which he is to be adjusted. Select subjects with reference to nature as known by modern science, with reference to modern civilization and the hereditary accumulation of power in the child to acquire modern conceptions. ——Is nature to be followed implicitly? Is nature always wise? If the child is to be an animal, a savage, then the teaching of nature is to be followed. But the child is to be prepared for civilization, a rational life, and ethical conduct. He learns the conventions of society. As a rational being man creates a whole world of ideals and ethical values and poetry. And this rational, in a sense artificial world, is infinitely superior to the natural world, understood as non-rational.——Natural methods are dangerous; they too often mean inclination and ease, and unfitness to survive either as an animal or as a rational being. (L 76-7. P 195. N 75.).

Individualism in education. Some clamor for provision of an unlimited variety in educational regimen, as if the human race represented all the types of a menagerie; they decline to recognize a *genus homo,* evolved through peculiar adaptations and heredity, possessing distinct characteristics, needs, and capabilities. Pursuit of inclination is not a principle to be applied in elementary or secondary education; it is the doctrine of romanticism, so successfully carried out by Faust under the guidance of the Devil. The child is a chaos of inclinations and impulses, and his education consists partly in emphasizing useful impulses and subordinating others—balancing the whole nature. To this end the best wisdom gained through experience and insight, and administered by wise and experienced teachers, must be the guide. I object to a plan of perpetual multitudinous induction for every individual of each generation, as unnecessary. (P 207).

Interest; Pleasure. We are not to infer that interest must be pleasure. We are born with native impulses to action, impulses that reach out in benevolence and compassion for the good of others, impulses that reach out toward the truth and good and beauty of the world, without regard to pleasure or reward. The work of the teacher is to invite these better tendencies by presenting to pupils the proper objects for their exercise in the world of truth, beauty, and right. Interest and action will follow, and, later, the satisfaction that attends right

development. But some things must be done because they are required. The pleasure theory is bad philosophy, bad psychology, bad ethics, bad pedagogy, a caricature of man, contrary to our consciousness of the motives of even our ordinary useful acts, a theory that will make a generation of weaklings. ——Easy ways, infantile inductions, scatter-brained methods have become fetishes. (L 78-9. N 168.).

Influence of Bacon and Rousseau

Among the beneficent results of the Baconian philosophy, one must note some doubtful products. In the course of the centuries it has done much to create the spirit which rules today—the strenuous life, efficiency, power, success at whatever cost and by whatever means, the rush and frenzy of life, materialism.——Next to Bacon's Rousseau's influence marks the spirit of our time. His is the doctrine of individual temperament—each man a law to himself. There are no universal human standards to which the individual must adapt himself. This doctrine leads directly to the pursuit of personal inclination. It leads to freedom of election and easy methods in the schools, to general inadequacy in training of youth, and in so far tends to produce a generation of "unlicked cubs". It permeates all our interests and amusements. In the very abandon of joy and mirth, it is essential that the soul be sound and sane. Of course we acknowledge the vast beneficent influence of Rousseau upon the world for

freedom, broad human sympathy, and for many pedagogical truths. (N 48-9. N 56.).

Efficiency

Means of efficiency. The efficiency ideal in education, considered alone, would place greater stress on economy of time, vocations, service, care of the unhealthy and weak, will-training. In all grades economy of matter, method, energy, and time will be sought. The curriculum will be modernized. Every study will be re-examined with view to its absolute and relative value, material or spiritual. Education will be clearly related to life and work. Preparation for vocations will be more insistent. Science with all its applications will come more to the front. The schools will have a greater responsibility for the health of the pupils, for educating the sub-normal and adapting them to suitable occupations, and for the condition of the idle who are untrained in skill or will power. I predict that somewhere, in some way, will be retained in adapted form the idea of discipline, a thing lacking in the methods of today which deal too much with temperamental choice and relatively unimportant, and fragmentary matter. Will-training means education which not only organizes the faculties to group the elements of a complete enterprise and persevere to a finish, but which gives self-possession, moral self-control, and soul strength, the character, which in a republic is the essential of citizenship. (W 133-5.).

Limitations to the efficiency ideal. The lack of efficiency in most industries and professions, when it is not a lack in foundation education, is largely moral. The business world will make a fearful economic mistake, if it insists in making of youth machines instead of men.——To merely live, as part of an industrial machine, to educate for mere efficiency, will never be accepted as the last word of social philosophy. Therefore it is that history, literature, poetry, art, psychology, ethics, and philosophy will have a permanent place in the scheme of education. (N 182. N 148.).

Some Pedagogical Maxims

Restraint and training are necessary as well as play for the child.——The natural exertion of our powers is pleasurable. This is the source of self-activity. Self-activity is to be fostered by every means; this is true education. Lack of intellectual energy in pupils is often the fault of the teacher. ——Our view of the mind as self-activity suggests that as a rule cramming and forcing processes should not be employed.——Much of the work of the teacher of the young is to furnish the proper stimulus to attention. Most children are full of self-activity and simply need guidance.——Some of the common causes of failure to secure attention are attempting too many things at a time, requiring tasks beyond the power of comprehension of the pupil, and requiring too prolonged effort of his

power. Enforced attention is better than no attention, and the pupil should not be permitted to act to his own harm because the task is not agreeable.——The plain truth must finally be faced that disagreeable tasks must be accomplished by pure effort of will. "The age of drudgery must commence."——General principles, theories, laws, well understood, will enable us to remember the facts connected with them. The large features of the landscape are to be outlined, and afterward the details can be acquired and associated with the main features.——The voice of conscience is constantly saying, "Intend the right; conform to obligation; your duty is to do all you can to learn the right, and to perform all the right you know".——Curiosity is natural and pleasure follows the discovery of agreements and differences in objects of thought.——We can not expect that children will always choose that which is right, wisest, or best unless put under some restraint or compulsion.——Moral instruction has a value. But mere instruction, "preaching", is not sufficient. The abstract notion of right does not profoundly influence us.——The efficacy of punishment depends on its certainty, its justice, and its relation to motive and consequences.——Those who, during their period of education, have been controlled wholly either by authority or by *love* are not prepared to meet the responsibilities of life.——Psychology enables the teacher to direct understandingly the early growth of the mental powers; it aids the individual in striving for that which is highest

and best in himself; it is of value to all who would influence their fellow-men toward moral excellence and the best use of their faculties. (E 34.200.36.46. 48.49.102.198.204.205.206.221.224.50.).

Time-Saving

The proposition. It is believed that by elimination and selection and better methods the period of general education including the college may end two years earlier, namely, at about twenty- and that genuine university work, including professional schools and what is now the graduate school, may begin then and end at about twenty-four. Of course this would involve many readjustments, especially in the arts college. I can not too strongly urge that the universities join a movement to re-examine our whole scheme of education. (N 143.).

Studies earlier. I believe that throughout elementary and secondary education we have too little confidence in the power of the youthful mind to absorb ideas when presented by the well-equipped skillful teacher, and that we limit the progress of brighter pupils to the loss of time and of the free development of the best intellect of the nation.—— The mind of the child is susceptible of more mature development at the age of fourteen than is usually attained. Each child, almost from the dawn of consciousness, recognizes relations of number and space, observes phenomena and draws crude inferences, records in his mind the daily deeds of his associates, and employs language to express his

thought, often with large use of imagination. Already has begun spontaneous development in mathematics, science, history, and literature. Nature points the way and we should follow the direction. If we accept this view, we must grant that geometry on its concrete side belongs to the earliest period of education; that the observation of natural phenomena with simple inferences will be a most attractive study to the child; that the importance of observation of objects of natural history is foreshadowed by the spontaneous interest taken in them before the school period; that tales of ancient heroes, and the pleasing myths of antiquity, together with the striking characters and events of Greek and Roman history, belong to the early period of historic knowledge; that the whole world of substance and phenomena that constitutes our environment should be the subject of study under the head of physical geography or physiography; that the thoughts of literature, ethical and imaginative, appeal readily to the child's mind. We may add that the taste of children may be early cultivated, and that the glory which the child discovers in nature makes possible the art idea and the religious sentiment. Should we not reconsider our analysis of the elementary course? It was agreed in the Committee of Ten that our task would be less difficult, did the high-school period begin, say two years earlier. The change would involve reconstruction of our school system from the primary school to the end of the university. Somewhere the work must be shortened,

in either the elementary school, the high school, or the college. The aim should be to reduce the number of subjects taken by any pupil, and the number of topics under a subject. It is not necessary that the entire landscape be studied in all its parts and details, if a thorough knowledge of its most prominent features is gained. (R 30. L 55-64.).

Means of time-economy. In the scheme for revision five ideas are prominent: selection and elimination in subject matter; distinguishing between formal and content subjects in methods of instruction; viewing the whole course of study in the light of the present time; adapting matter and method to well-defined results in individual development and social values; relating studies to real life.——What are the essential consequences of the time scheme proposed, in terms of pedagogy? Many processes of mental training are easier in earlier years. Beginning high-school methods at twelve will meet the need of pupils who at that age are restless and seeking larger and more varied interests. Twenty is a better age to begin genuine university work than later when the mind is less elastic, energetic, and adaptable. Elimination of useless material will stimulate the interest of pupils, and result in harder and better effort—the time would be filled with more important work. It lessens the period of work that appears to the pupil void of purpose. It makes a better division of time between receptive study and the larger motor activities.——Our education is

wasteful because it attempts too much, uses too little judgment in the choice of subjects and material, and in consequence does nothing well.——Knowledge and power come from the use of a few typical things, by methods that beget thought. Inspiration often springs from a word with a flash of insight. ——The doctrine that all subjects have a like value, should be taught in the same way and produce the same results, I believe to be utterly false and everywhere harmful. Some fields should be covered by reading, talks, and lectures with no view to examination.——History read, not "studied", under the guidance of the teacher, may be made inviting. Selections in literature, chosen for their intrinsic worth, may become the source of deep and permanent inspiration. Many of the "appreciations" of culture do not call for a large place in the time schedule.——Culture influences come, if at all, through a personality or a suggestion and are incidental to the day's work.——Even at the risk of being misunderstood, it must be pointed out that an examination should be selective, covering only the chief points, and that these should be made known to the students in their review. An examination should often be more a thesis than a quiz. (R 27. N 173. N 58. N 165. N 167. R 27. N 169. R 50.).

Higher Pedagogy

Sources. We never shall have an inspiring science of education until we can read it out of writers like Kipling, Stevenson, Thackeray, Dickens,

out of the Bible, out of the philosophers and poets—revelations of human nature surpassing the professional formulas.——The pedagogy of ethics is still inadequate. Bacon, Pestalozzi, Froebel, Spencer, misunderstood and misapplied as they often are, may do much to weaken a healthy philosophy of education and life. There is a lack of food that makes men of sterner stuff. For the higher psychology of ethics turn to Plato, the Old Testament Proverbs that "open all the abysses with a word", the arousing and strengthening forces in literature, all prophets of the soul.——I know no source of growth better than biography—the lives of men that have been the leaders of civilization. Within a few years I have read the life of such men as William the Silent, Bismarck, Tennyson, Stevenson, Huxley, Phillips Brooks, and Gladstone—warriors, statesmen, poets, scientists, ministers of religion—men who have given the world the expression of their best thought and power. In biography we see ideals embodied, theories exemplified, the whole conduct of life mapped out for guidance.——I like to discover philosophy in the literature of the day. Kipling at his best sounds great moral depths, and teaches the lesson of life's discipline. "L'Envoi" of the "Seven Seas" suggests the creed of a healthy soul: to accept true criticism; to find joy in work; to be honest in the search for truth; to believe that all our labor is under God, the source of all knowledge and all good. Robert Louis Stevenson is great as a novelist; he is greater in his brief writings and his letters.

His lessons, "learned in the fire", are that morals, the conscience, and the affections are infinitely more important than the other parts of life; that misfortune and suffering are accidents and should not color the view of life; and that we were not put here to enjoy ourselves, indeed would not accept happiness in place of effort. Biography is the best source of practical ideals; it is philosophy teaching by example; the personal element gives force to abstract truths. The biography of Gladstone reveals the grandeur of a life filled with great interests, sane purposes, and perpetual action. Were I to seek an epic for its power to influence, I would go to real history and choose the life of William the Silent. (N 181. N 183. P 168. L 159-61.).

Character

Broad principles. Our educational philosophy at times wanders in dangerous bypaths, but there is a recent return to the plain highway. Some late notable utterances maintain that character must be formed by struggle, that a good impulse must prove its quality by a good act, that education is self-effort, and that passive reception of knowledge and rules of conduct may make mental and moral paupers. ——Highly useful character is based on certain culture elements: breadth and dignity of view, perception of the best, optimism, a deep sense of the Christian code and the Gothic honor. On the active side, it is the habit of choosing the best when seen; it is dignity of conduct as well as of ideas; it is force

and accomplishment.——Life is not a chaos of impulses, or a series of events, or a sum of accidents; it is an organized and regulated and purposeful character.——Moral growth must be growth in freedom. Rules and maxims, petty prohibitions and restraints alone will not make morality, but rather bare mechanism and habit. A moral life should be self-active, vigorous, joyous, and free.——Natural growth of character that consists less in repression and more in expression under interest and guidance —a wonderful economy of growth force—is a recognized principle. And religion is alive to questions of the hour, sees that it should regard life in its completeness and pervade all its interests, bringing a sympathy with all that is healthful and right, adding joy and beauty as well as duty to indifferent lives. ——Convictions of right, purposes that aim true and reach far, the courage of duty that grips the soul, the will that reigns a king,—these are the measure of real life. (L 159. L 190. N 15. N 74. L 115. N 28-9. N 82.).

Struggle and character. Some recent and notable inductions of physiological psychology along the lines of evolution reaffirm that without pain there can be no happiness, that without struggle there can be no positive character, that at times punishment may be most salutary, and that a deadhead in society degenerates as does a parasite in the animal kingdom. We may believe that evolution as applied to the spiritual nature of man is indeed becoming a hopeful

doctrine.——Pleasure is not the end of action, but merely accompanies the putting forth of activity. We are not to aim at a good, but to act the good. We are not to work for pleasure, but to find pleasure in working. Cultivate the will that goes beyond the solicitation of present pleasure, that can suffer and persevere and refuse pleasure and endure and work out good and useful results.——If there is a training for perdition, it is in following caprice, knowing no want, enduring no hardship, and doing no work. ——The latest teaching of physiological psychology takes us back to the stern philosophy of the self-denying Puritan, and shows that we must conquer our habitual inclinations, and encounter some disagreeable duty every day to prepare for the emergencies that demand men of sterner stuff. (L 190. L 112-14. N 68. L 90.).

Will. A person, who is able to choose a worthy aim, to decide what, upon the whole, is the best course of conduct, and is willing to waive present enjoyment and all minor considerations until the end is attained, is said to possess perseverence, the greatest element of success.——The will that is firm under evil chance, that meets disaster and begins the struggle anew, that can work on when little is left but will; the will that can lead firmly to a far goal, and keep steady under good and bad fortune; the will that throughout all remains the "good will" and can affirm the Golden Rule,—this is wonderfully described in Kipling's poem entitled "If".——The will

that can bring blessedness out of pain and sorrow, that can convert weakness into strength and humility into success seems a paradox, but in reality is the will under the supreme test in which it may attain moral sublimity. (E 217. N 71. N 73.).

A modern copy of an old ideal. Suppose it might be said of a typical student today, according to the Greek ideal for youth—For health and strength and mental poise and growth as well as for recreation, he is an athlete. He has few morbid tendencies, since his manner of education and habits of life develop normal impulses that reach out toward whatever is good or beautiful. He gladly converses with learned men that he may become a better and more responsible member of the commonwealth. He even turns to philosophy and gets a glimpse of ultimate ideas and a larger view of life. He makes his guiding principle a good that aims at complete mental growth and a virtue that calls for his best effort. When he becomes an active citizen, in the manner of the civic oath of the Greek he resolves to defend the honor of his country, to disgrace no worthy cause, to work for the comman good, to respect the law and reverence God, to leave his country better for his work and example. Because of his education and character, he finds joy in living, pleasure in mental growth, satisfaction in whatever is highest and best. As he comes to take a more serious view of life, he adopts permanently the standard virtues of temperance, courage, wisdom, and justice, but with no super-

ficial understanding of their worth, for he has gone deeply into their meaning and knows their spiritual significance as well as their prudential value, knows them to be the cardinal elements of a rich soul as well as of a well-ordered life. He has a refinement that shrinks from moral deformity, and is largely proof against low pleasure. He is not a worshiper of wealth, for life itself is so much richer than the means of living. He has little sense of painful duty, for his growth has been normal and hence free, joyous, and full. Such, I believe, is a fairly honest picture of the Greek ideal for youth, made an ideal of youth today—to see how it fits. (N 42.).

Permanent Values

Humanism. Humanism, as usually defined, stands for doctrine, discipline, restraint, selection, and dignity of character. Doctrine represented the best ideas and standards; discipline, the education of youth in the best principles; restraint, the safeguarding of life in harmony with principles; selection, choosing the best in ideas and in men; dignity of character, the result of training in accord with ideals. It discriminates among values, stands for quality rather than quantity, for character rather than power and success.——Humanism believes in the value of organized and transmitted knowledge, in discipline from studies, in selection of the best. It accepts and uses the best in tradition, and works on the plan of keeping civilization alive. It believes in pure ideals, in standards of excellence and character. It appreciates

the importance of the higher view-point that shows things in their right proportion, extent of vision, the self-possession that is not swayed by mob sentiment or led astray by long discarded false doctrines. It advocates a culture that has a moral backbone. It places character above success and wisdom above knowledge. Since humanism is interest in the lives and thoughts of men as revealed in language, literature, and history, it may include all the implications of his nature. Hence it stands for an idealism that makes of the universe a living thing, sees in it a universal will, holds as supreme some form of reverence, and a mighty faith in the affirmative side of things. Withal it stands for real progress, wise sympathy, and a democracy that gives a just opportunity for nobility of intellect and character.——The spirit of humanism has often been self-centered, exclusive, autocratic, arrogant, and contemptuous of labor. It must seek subjective worth through objective interest in human welfare and progress, though in a spirit tempered by history and science.——The new humanism has for its basis a knowledge of sociology, politics, philosophy, history, literature, and art. Philosophy must have an immediate vision, psychology and literature must deal with the urgent hunger in the soul today, sociology must strike a chord of sympathy. (N 52. N 178. R 41. R 45.).

General education. General education is the rich soil from which spring all higher practical interests. The success of the old culture in making organizers

and leaders in every line of progress is due to the fact that it imparted great conceptions: the philosophy of Plato and Aristotle, the poetry of Homer and Virgil, the orations of Demosthenes and Cicero, the biography of great men and the history of great civilizations.——The man who is master of a comprehensive principle is hundred-handed, who has been faithful in devotion to a few fundamental sciences may become master over many things.——It would be well, before it is too late and general education is reckoned among the lost arts, to send a questionnaire to the old boys and learn how many are stout in the belief that their real education came from drill in arithmetic, English grammar, Latin, and formal logic; that from these studies they gained accuracy, power of thought and expression, the detective and determining skill of the scientific method, and readiness to discover fallacies in the field of argument and business; that their system, accuracy, and scope in practical affairs are largely due to formal training. (P 100. N 146. N 168.).

Culture. In contrast with Kultur, culture stands forth clearly as a vital element in education. We must construct a philosophy based on ethical grounds. We should be more conscious of the fact that the highest efficiency is spiritual, and that all learning, even the most practical, should be permeated with a sense of absolute values.——We are not a cultured people until we can appreciate oratorios and chorals as well as ragtime, can write real literature and pro-

duce great art, until honor is a stronger motive than gain, in short until we convert the wealth of things into wealth of soul, grossness into refinement, and power into justice. Culture, moreover, gives a comprehensive view of life and its values, enthrones honor and justice, reveals the beauty of holiness, the broadening, deepening, and enriching power of religious insight and experience.——This age calls for a more abundant life, resourceful at the center, active in the midst of affairs. The humanities have broadened into a universal human interest. The scholar should be the minister of a new idealism that centers in the present place and time and duty, though related to the universe.—Culture has too often meant false refinement, mere polish and conventionality, surface appearance and inner hypocrisy; it has stood for pedantry and for extreme egotism, looking toward personal enjoyment and superiority; it has sometimes meant nothing but genteel laziness and has always been too much separated from practical action.——Culture today must include scientific interest, useful power, and a spirit of service, as well as mental refinement, or it is not adapted to the age.——Today religion and ethics and poetry and philosophy and science must be realized in practical life. The philosophy is not Hitch your wagon to a star, but Hitch your star to a wagon.——In the future, education will not be mere "learning", but it will emphasize social duties—removal of poverty, protection of the public health, promotion of honest business, clean politics, wise leg-

islation, and increase of general enlightenment, virtue, and happiness.——Education today is preparation for the responsibilities of today. The church exists for works as well as faith, ethics for practice, culture for use, brawn for industry. The age of the dawdler and dreamer, the gentleman of leisure, and the mere scholar is past.——If the average graduate has not attained somewhat in efficiency, culture, and character, and a considerable degree in at least one of these, his training has been a failure. If he proves a dilettante or a sloth depending on unearned wealth, if he becomes a professional club man too selfish to desire a home and too indifferent to civic duty to deserve a country, if he merely enjoys the privileges of his rank without assuming its obligations and stands apart from the body of citizens who may have less refinement but more worth, he deserves the anathema of the people.——The aristocrat, in spirit, will be a Christianized Greek, a democratized autocrat, a humanized humanist—a scholastic prig turned good fellow. He will be a devotee of the "research magnificent"—to know and to help humanity. He will seek to establish a republic of co-thinkers and co-workers for great causes. (W 124. N 10. N 133-4. P 92-3. R 41. N 7. R 5. P 64. N 17. W 176.).

The Modern University

Definition. Are we not ready for a genuine university? We may conceive that the genuine American University will have a faculty of the sciences and humanities in place of the graduate school and

with larger functions; that beside this will be placed the professional schools and schools of applied science, and whatever additional schools or departments are required in the development of our varied industries and in our social progress; that it will combine teaching, research, and the applications of science. It will differ from the English university in having more definite professional and technical schools; from the German in retaining more culture courses. Like the French it will emphasize citizenship; in full relation with democracy, it will extend its service to all needs of society and state. With greater efficiency throughout the school system, the student will graduate from college and enter the university at about the age of twenty. This is the time when the mind is eager and adaptable and is ready to take up specialized and constructive work.——To meet the modern need, the courses in the general faculty would include the classics with the emphasis on the literature rather than the language; economic and sociological studies presented in the humanistic spirit; pure science, including the discovery of principles; and the problems of education. For the majority, specials schools, departments, or groups would be required—those to whom learning for learning's sake or for general discipline and harmonious growth would not appeal. There are definite directions for the development of knowledge, determined in part by well-known needs of society, and it is the business of the graduate school to see that investigation is pursued in the most fertile

fields, and to discover the purpose and adaptation of the student and help him find his place. Should not the graduate school be a place for constructive work, for play of imagination, enthusiasm, creative power—a place for real fellowship of eager minds pursuing the paths of knowledge in freedom, a fellowship shared in common by teachers and students?——The professor, imbued with the spirit of discovery and retaining his youth and zeal, will be more than the formal guide and teacher. The lecture, library, laboratory, and conference will invite work, require initiative, and create an easy and sympathetic relation between master and disciple.——There is the greatest work ahead in psychology, philosophy, sociology, and economics, for they mean no less than the gradual reorganization of society. The university will be judged as it increases knowledge. The purpose of the university is not "to drill, but to create". There is danger of standardizing discovery, of measuring it by hours and by immediate results. The product in power of our present graduate schools is disappointing. The thesis of the average Ph.D., here and abroad, hardly measures up to the standard expected by the interested layman. It is usually a work of immaturity, a clerical performance dealing with trivial and inconsequent phases of a subject, revealing no original thought and drawing no valuable conclusions. ——In the genuine university the student will have larger freedom. The spirit of the administration, its vision and ideal aim, are chief in importance. The

university will aim at academic freedom, and the highest degree of democratic rule consistent with efficient organization. It will have the fewest possible regulations and formalities. It will advertise by letting its light shine. (R 74. R 94. R 83. R 87. R 138.).

State Universities; Theology; Academic Freedom. The State University represents (1) the completion of the democratic ideal of education; (2) the unity of progress amidst diversity of view, and the mutual influence of the knowledge and power of the scholar and the ideals of the people; (3) the broad platform upon which the heterogeneous elements of the state may unite in the interest of higher education. ——In the earlier history of the University of Colorado, a movement, joined by prominent ministers of seven or eight great religious denominations, was started to establish an independent school of theology in close relation to the University. I sometimes wonder whether this was not a premature attempt at an ideal yet to be realized in the American universities. ——There is no such thing as absolute freedom, nor should there be. Only the truth is to be spoken, but it is not to be spoken at all times. Sometimes alleged interference with thought is simply an objection to indiscreet expression and bad taste and unwise judgment, which unfit a man for the position of teacher. If one lets the light of general principles shine, it will gradually overcome the darkness. (L 135. R 72. R 85.).

Universities and democracy. So long as the average legislator will deride an apt reference to ancient history, or foreign usage, and reject expert knowledge; so long as, in considering the ills of society, effects are treated and causes ignored; so long as anarchists have faith in violence, and socialists dream of impossible utopias, and conservatives refuse to see justice in some of the claims of labor or the need of social reform, higher education will be called upon to provide learned and sane leaders.——One of the most significant movements of modern education is the organized effort to secure efficient government and social betterment through cooperation of the university with municipal and state departments, and with charities and philanthropies.——Unless in the name of service, the schools develop in future citizens apt qualities, they fail as an instrument of democracy. The universities must extend their interest to all questions of human welfare and justify their worth in the minds of the people. (R 15. R 118. R 17.).

The college. The college will be broad enough, not only for cultured leisure and the need of the learned professions, but for business, and for the average citizen in whatever occupation. The majority of students will take the more direct routes to vocations. For the average student the humanities will be limited to literature, social interest, and civic duty. Traditional courses will be for those who have a purpose and appreciate their opportunity.——To discover men of superior ability who have an ambition

for large things, who may become great scholars, thinkers, leaders, inventors in the material or spiritual realm, may be the highest service of the teacher. I sometimes question whether there should not be an open door for the special student who has an idea but is impatient of standards of admission, formalities, and restraints; he may prove to be a constructive thinker.——Appreciative reading, which stimulates noble ambition, opens up far visions, gives perspective and proportion and relative values, broadens and strengthens the spirit, reveals great principles of life—this is the test by which the scholar and the college must be tried.——Student responsibility in college is to be encouraged. Students possess more business ability and judicial wisdom than is usually ascribed to them. In many instances they show themselves more able than faculty committees. (R 46. R 83. R 66. R 70.).

National University. I mean by a national university a great postgraduate institution, wonderfully equipped, with professors representing the progress and culture of the world, standing as an ideal interest of Congress and of the American people, in touch with the people, and helping the people come to a consciousness of the true ideals of democracy, and spreading those ideas over the civilized world.—— My argument now is not on the practical value of a national university—that it would correlate and economize and make more efficient the scientific agencies at Washington, that it would be the means of study-

ing every problem of universal interest, that it could organize the work of every important investigation and get the cooperation of the universities of the country, that it would aid and strengthen and stimulate the scholarship of all universities, that it would increase our material welfare, that it would foster our national pride and patriotism—my argument is concerned with the deeper thought of a union between democracy and higher learning. I believe we shall have a safe and high development of our civilization when essential university learning relates itself to every human interest and problem, and the people strive for and make their own all that the best in learning and leadership represents. Culture, pure science, social justice, absolute values, must be erected in our pantheon as well as the gods of success. These must command the reverence of the people and stand for the spirit of government and of public officials. Education must be the fourth estate in a democratic government. (P 219. N 159-61.).

VI AT THE UNIVERSITY.

Note

The presidency of the University of Colorado dates from January, 1892, to January, 1914. One may well hesitate before venturing to review his own part in an important period of an institution's history. Properly he will present neither an extremely critical nor a laudatory view. He may hope to be frank and fair, but the picture will lack somewhat in color. It is fortunate that in the perspective of the years things are seen in a more nearly true proportion and relation. Many occurrences that loomed large seem trivial and the tragic is often turned into comedy; unpleasant features fade away and only the constructive work and the more important events remain prominent.

Some Traits

Naturally somewhat prone to solitude but with an acquired social habit, naturally austere but with a saving element of flexibility, ever an optimist but always with the worst in view, an idealist but with a constant aim at practical realization, strong in a persevering will power—these are "auto-views" of some personal characteristics. Overwork, especially in the Yarmouth days, had left its effects and they sometimes reappeared in the busy times of an exacting vocation, when duties had to be met with grim determination. A strong constitution usually brought

speedy reactions. A graduate, sitting on one occasion as my neighbor at a banquet, said, "Do you still have those terrible attacks of nervous dyspepsia?" After a hopeful reply, and after some moments of apparently serious meditation on his part, he ended, "Not conducive to amiability, were they?" A former student gleefully relates the following: "I met President Baker in San Francisco. I said, my name is ———, and he replied, 'Ah?' I further explained that I had been a student at the University—'Glad to see you.' I asked if he did not remember me since I was in various student affairs and met him often—'Don't quite recall.' I urged that he would recognize me when I confessed that I helped put the cow in the chapel and was on the carpet for it—'Seems to me I do remember the cow.' "

Recreation—Mountain Climbing

As in the earlier days, to maintain health, to work off the feeling of monotony and weariness, and to meet the desire for change and adventure, frequent tramps were taken in the mountains. Nowhere is a more inviting place for short excursions. Lying at the base of the foothills, where the grays and reds of the rocks, the evergreen growths, the autumn yellows and browns and purples, the low-resting clouds on stormy days, grand and solemn and tragic, made changing pictures, the University was happily located. This is part of a description which I wrote some years ago:

> I have seen, here, the hillsides painted with purple and red, or covered with dark green, lighted here and there with crimson and yellow, and changing under deep shadows. In late autumn along the ravines I have seen the bare shrubs with the glory of old gold running along their tops, transmuted in winter into silver and replaced in spring with emerald. And on dark days deep blue has settled upon the near mountain, while the summit was crowned with heavy clouds and mists, mysterious and solemn as the heights where God gave laws to his people. And on some dome or crag I have felt the mind answer to the call of grandeur and beauty and grow into harmony with the scene.

A ten minutes' walk brought you to steep hills or entrant cañons. Old trails partly overgrown, summits pine-covered, deep slopes with dense glooms, broad sweeps, hills rising to mountains offered an unending variety of walks. I have a vivid memory of a climb at night up through a spruce wood in a fierce thunderstorm, with incessant flashes lighting up the scene. The faculty were sometimes inveigled into these trips, and on two occasions I, as self-constituted guide, lost the way on obscure trails. There is one picture of a professor standing in an open space, knee-deep in snow, bareheaded, invoking high heaven against the author of his woes. Another excursion found the party far astray and enquiring of me bitterly, "Where are we?" The reply, "We are between

that mountain range on the left and the foothills on the right, and the scenery is good; what more do you want?" was unsatisfactory and they swore, "Never again!" One day we, father and small son and a neighbor's boy, planned a climb to Green Mountain, taking along our family dog, a huge mastiff. We chose by way of approach a ravine with high precipitous banks. We proceeded without incident until the dog, disheartened by the difficulties of the way and terrified by the threatening aspects of nature, made a break for home, leaving his collar in our hands as evidence of the futile struggle to hold him. As we advanced we met a professor returning homeward, and, seeing possible need ahead, he was pressed into service. As we neared the summit the boys fell behind and formed a conspiracy: they had no desire to view from the height the glories of the landscape, and they had no pride in accomplishment; they were tired and hungry and were going to rest and have their lunch then and there, and that was final. Seeing at once that here was a great moral issue, we seized the boys gently by the collar, led them forthwith to the summit, made them climb to the highest point of the highest rock, and swing their caps in token of victory, after which we rested and ate. On the way back, we could hear the boys in boastful colloquy: "We didn't stop to rest, did me?" "Of course not." "We went clear up, didn't we?" "You bet we did." And the lesson was worth something to the character of the boys. We found the mastiff at home with a

"hang-dog" look; he was ashamed. Later, invited to go with us, he at first refused, but finally reluctantly yielded. At the first difficulty he showed signs of panic, but we helped him over the obstacle, patted and praised him, and stimulated his pride and courage. Before the end of the day he was running wildly about seeking new obstacles to surmount. It helped his dog-character. One excursion with a new faculty member to a transmountain lake, and return over a high pass left most vivid impressions. The trip began in bodily and mental weariness, and, after some two weeks of a choice variety of hardships, ended in completely renewed strength. This experience was referred to in a later writing:

> A little personal experience, trivial as it is, may help illustrate a principle. For some thirty years in a busy life, I had had few opportunities for "roughing it." More recently, partly by chance, I took an "outing" for a couple of weeks which required much endurance. At first every instance of annoyance or hardship made a vivid impression. The mosquito bite, fishline entangled in a tree, the accidental plunge into a morass, pushing through rough thickets, blistered feet seemed so important that I became ashamed and said to myself, "Go ahead; it is good for your soul!" Later was the climbing of a mountain pass in the early morning, in mist and snow and wind, but with a sense of courage and exultation. The experience was in important ways

like a renewal of youth, and I value it as an epoch in personal development.

These things are related, not as mere anecdotes, but because contact with nature is the best means of renewing physical, mental, and spiritual power. Certainly it was a remedy that enabled one patient to carry through his job.

Plans and Policies

I had a happy acquaintance with the first two presidents of the University, and a somewhat intimate knowledge of the University's affairs. These men had gone through the initial period of struggle and sacrifice. President Sewall had firmly established the scientific side of the University; President Hale had created a better understanding with the public. President Sewall often described a visit by an Eastern tourist. After relating the story of the traveler in Southern Missouri who sought vainly at a wayside inn for entertainment for man and beast, he recounted as follows: "The visitor said he would first see the library—'Haven't any library;' then he would examine the chemical laboratory—'Haven't any chemical laboratory;' then the physical laboratory—'Haven't any;' in disgust he asked what in ——— we did have —(with a general wave of the hand) 'A University.'" In those days the old Main Building was the President's house, the students' dormitory, the lecture hall, the laboratory, the library, the chapel. On the campus were pastures, pig pens, chicken coops,

and a slab stable. A barn, a horseshed, and other outhouses occupied the ground of the present quadrangle.

In 1892 the University was at the first stage beyond the "beginning," and far-reaching plans were to be marked out. These included a public challenge to the common saying that the institution was nothing but a high school for Boulder; more income; new buildings; removal of the Preparatory School by an arrangement with Boulder for its present joint use and support and later discontinuance as a department of the University; adding a Law School, a College of Engineering, and a Graduate School to the Arts College and the School of Medicine which then constituted the University; conducting the last year of the Medical Course in Denver; establishing a Dental School in Denver. All the plans were gradually carried out, although in a few years the Medical Branch in Denver and the Dental School were abandoned because of a decision of the Supreme Court that the State Constitution located all departments at Boulder. Later the Constitution was amended to grant the right to maintain the departments of Medicine, Dentistry, and Pharmacy in Denver—except the first two years. The fight for the amendment was a long one and demanded courage and faith. The President foresaw the final outcome, that rival schools would be united with the University and all medical education in Colorado come under the control of the State. There was more than intended in a remark of an

opposing leader, "That —— Baker doesn't know when he's licked." The Summer School, the School of Pharmacy, the College of Education, the College of Commerce, the School of Social and Home Service, and the Extension Department were established during this administration. How small were the beginnings of the new departments, now grown strong, can hardly be understood today. The College of Engineering began with a drawing board, one student, and a third of a professor. The Law School was run the first year by the President's secretary who was a law graduate, and unpaid lecturers from Denver. Even the President gave a lecture or two on legal ethics. The Dean was Judge Moses Hallett, and the Secretary, Charles M. Campbell. These names gave immediate standing and hope to the school. The boys greatly enjoyed the stage fright of the great legal lights on their first appearance. An attempt to found a School of Music and an independent but cooperative School of Theology proved abortive. But seven leading preachers from as many denominations agreed to organize a School on the plan of using university courses for the first year, cooperation between the denominations for the second year, and group instruction for the third year. Some lectures were begun in Boulder. But the "hard times" of 1893 prevented any successful attempt to raise needed funds. Doubtless the effort was premature, perhaps under any conditions impracticable, although the idea has received recognition

in a similar attempt recently made by another university.

The Regents had given a rather free hand, and many risks were to be taken. In carrying out the various projects public approval and legislative cooperation were necessary. The policy was to keep clear of all political alliances and promises and urge the University's claims and needs on their merits—an attitude which in the long run, we may believe, proved wise as well as right. As we look back on that period of gradual winning of ground with successive legislative assemblies, we may regret the occasional mistakes and failures, but never the method. There were times when the limited success of the unremitting efforts to secure recognition by the people's representatives of the needs of their University was disheartening. It may be fairly stated that one-third of the time and energy of the heads of the four state schools was spent in a struggle to obtain what should have been freely offered. It was difficult to get a hearing for the idea that a university is a means of realizing the highest ideals of democracy. The helpful speech of Ex-President Hale to a visiting Legislature is well remembered. He said in part: "I have heard it stated that you could maintain all our students at Harvard with a saving to the State. It may be true, though I do not believe it. We could farm out our legislation to Kansas and save money, and perhaps get wiser laws. But we are here for homes and churches and schools of our own, for a State in which we may take

pride, for wise legislation, for progressive civilization. You talk about cost; the dome of the Capitol cost more than the whole University plant—and we ought to be ashamed." But, as with the tempest-tossed mariners of the Aeneid, "perhaps it may be pleasant hereafter to recall even these things." One thing is certain, no one will ever know the gratitude due and felt for the almost constant friendly aid in carrying out the larger policies of the University given by the faculty, the Boulder citizens, public-spirited men elsewhere, the press, and many a legislator who thought largely and comprehended in his view all the State's interests and all the means of progress. At one time of financial distress, Colorado citizens and certain banks in Denver, Pueblo, and Boulder subscribed to a loan of some seventy thousand dollars—and took their chances on payment by the State. The President is credited with the honor of finally securing the law equalizing taxation throughout the State on the basis of full valuation, and the appointment of a Tax Commission, acts which placed the State's finances on a just and safe foundation. Certainly he was very active in the campaign. A history of our experience with legislatures would illustrate the political problems of democracy, including the evils of party tyranny, bosses, lobbies, mediocre representation, local selfishness. But out of it all comes, upon the whole, much sane legislation and progress toward justice. Colorado in 1920-21 enacted many wise laws and by popular

vote on initiated and referred measures showed a judgment, breadth, and liberality in striking evidence of permanent progress in democratic government. One can but recall humorous incidents in so many years of contact with the General Assembly. On one occasion, in a debate, this occurred in the way of repartee: The member from the ——th orates like an explosion of Webster's Dictionary, he rattles on like a Chinese New Year. In considering an item in a bill providing for Research at the University, one committee member asked another, "What in h—— is Research?" "D—— if I know; move it be struck out", was the illuminating and sympathetic reply.

The largest gift during this administration was that of Mr. Andrew J. Macky, a pioneer of Boulder. In his will he made the University residuary legatee of his estate and named the purpose of the benefaction—to erect a building to be called an auditorium. For two or three years previous, the President would occasionally hail Mr. Macky cheerfully with the insistent question, "Well, Mr. Macky, are you ready to give us a building today?" And, with his chuckle, he would reply, "No, not today, not today; I must think it over." Finally he privately gave assurance that he had made provision for the purpose. It was unfortunate that the completion of the building was long delayed by litigation. Some time after Mr. Macky's death an alleged written agreement, discovered in a miraculous and dramatic

way, was produced which made a claim to one-third of the property. The document was finally proven to be a forgery, as the expert said in court, "too crude to be interesting." The Macky Auditorium is unique and impressive. The President, in his travels, noted here and there striking architectural designs, shown especially in the Palazzo Vecchio, Florence, Italy, King's Chapel, Cambridge, England, the Magdalen tower, Oxford, one of the later buildings at Princeton, and a church on lower Broadway, New York. Photographs were turned over to the architects, Gove and Walsh, with the request to harmonize the elements, if possible, and make "something different." The result seems to be generally approved. Two other large benefactions must be mentioned. The Henry S. Denison Memorial Building and Research Laboratories were the gift of Mrs. Ella Strong Denison. The Charles Inglis Thomson Professorship of Law is supported by a donation made for the purpose by Mrs. Olivia Thomson.

The Regents, almost always, were directly behind the larger movements, all of which they had sanctioned, and usually were in accord with the administration. One may count on the fingers of one hand the regents who in more than two decades were seriously at odds with the Board as a whole or the execution of its plans. There was always entire frankness in discussion, and there were occasional uproars, but few that left permanent enmities. The President was allowed equal freedem in debate,

especially since the Regents knew that their final decisions would always be executed in good faith. The period ended, as it began, in all-around apparently good understanding.

Faculty

The college faculty was a small group of well-equipped men who looked toward high standards. And throughout later years an unusual effort was made to secure for the growing departments the best young product of the great universities, American and foreign, though with the knowledge that some of the men, naturally, would use the University as a training school of professors for wealthier institutions. The decisions of the faculty on questions within their field were always carried out, at any rate such was the policy; only two or three times did the Regents make attempts to encroach on the faculty's functions—attempts not carried into effect. On certain matters of general interest to the faculty, the right of petition to the Regents and of presentation through committees was cordially recognized. The Faculty Organization gradually developed into a form comprising Senate, Advisory Council, and Special Faculties for which the various functions were defined by rules approved by the Regents. The faculty was turbulent enough on occasions, there were times when misunderstandings seemed serious, but on the whole there was a remarkable record of cooperation for the large objectives, and of ability and readiness in working out by various committees

great problems of educational policy and internal organization.

In speaking of personal relations, incorrect judgments are probable. Every man has his peculiar temperament, his moods determined by conditions of health, and his theory of the best way to deal with men and affairs. He may have the virtues of his faults as well as the faults of his virtues. A man who is often honored by the terms "just", "prudent", "successful", and even "wise" may or may not regret that he is seldom called "politic" or "popular". He may be sure, however, that frankness is often the best policy, and that merit is the chief foundation for a worth-while popularity. In our judgments we may forget that reserve is often the armor of diffidence and sensitiveness. One may warmly prize in his associates the fine culture, the spirit of truth, the charm of personality, the generous acts, the gifts of friendship, and fail in due utterance. He may be alive to the spirit and the struggles and the hopes of youth, and not be fully understood. Withheld tributes to the living paid only after they are gone, neglected recognition of service, unexpressed sympathies, forgotten view-points of youth inevitably arise to accuse a self-contained nature. But we gladly turn from sins of omission to the more frequent times when generous feeling and thought found expression and an *entente cordiale* prevailed.

The President believed that in dealing with students high standards should constantly be placed

before them, that in misunderstandings appeal should be made to their sense of right and justice, even if that method at the time should be misinterpreted as weakness, and that force should be the last resort. Responsibility for class outbreaks and for injury to property was placed on the disturbing group of students with the question: Are these the facts; if so, what should be done? Seldom did a question so put fail to receive a just and generous answer. When the time arrived, the students were given certain powers of self-government and regulated control of certain student affairs. The Bible was usually read at the beginning of Chapel exercises, or a selection from other inspiring writings. This was done in the belief that this generation needs supremely the breadth and depth of thought and feeling which the great literature of the world might awaken. One taxpayer raised objection to the use of the Bible, and refused to be appeased by any explanations. The matter was duly presented to the Regents, but ignored by them. Brief addresses were made by the President, the Faculty, or speakers selected from Denver and elsewhere. One year about fifty preachers were invited. Many of them made sympathetic appeals to the students, though in private talk we sometimes encountered strict views regarding a personal devil, a material hell, and predestination. One speaker before the Christian Associations in Commencement week, a representative of a very orthodox denomination, took for his subject "Solomon". He

said that when Solomon was young and pious he wrote the Song which was truly poetic and full of faith; that in his middle age when he was still a good man he wrote Proverbs which contained great wisdom; but that when he had grown old and rich and wicked and arrogant he wrote Ecclesiastes which was full of materialism and pessimism and was a lie from beginning to end. After the exercises the President said, "Look here, brother, being a state university we have to be mighty careful. What do you mean by saying a book in the Bible is a lie?" He replied, "Why, the Bible is a great encyclopedia of religious thought, isn't it?"

Of course a small volume of enlivening humor might be written, but that is for other hands. We recall the great student rebellion at the suspension of "hazers", and the faculty's Fabian policy that resulted in a voluntary and joyous return—an affair that was the source of many humorous traditions. Holding that the University was for those who desired its privileges, the faculty calmly attended to their duties and left the "strikers" to their self-exile and oratory. A joke and a truth were uttered by a professor at a banquet when he said that the President was graduated at Bates College, but was educated at the University of Colorado.

Views of University Meanings and Methods

The faculty in 1892 was evenly divided in sympathy for classics and sciences, and the first problem

encountered was to bring about an armed truce between the factions on the ground of equal rights. The successive changes in the curriculum corresponded somewhat with the progressive movements elsewhere—two or three fixed courses, each with its characteristic degree, the A.B. standing for the classical; basic studies common to all courses, and required and elective subjects for each course; one course and one degree, with required and elective studies; a common foundation and elective groups; organization of certain groups into a College of Education and a College of Commerce. The discussions on these changes often had a dramatic interest. Once a deadlock lasted for days with repeated reconsideration of questions whenever a member was temporarily absent. At another time the situation was saved by a literal passing of the peace pipe—the only time when smoking was allowed in faculty meetings.

The President's function as a professor in the lines of Philosophy, Psychology, and Ethics was seriously limited by the demands of administration and plans of development, and was dropped when the teaching force was sufficiently increased. But he found time to weigh many things regarding university meanings and methods. He deprecated the abuse of the lecture system in college instruction, thinking it should be limited to interpreting and adding to the subject and should not be used for dictation of facts in detail. He objected to over-

crowded courses, waste on relatively useless matter, and unlimited election during the transition period from fixed courses to the group-system. He believed it was not imperative that a graduate teacher should first be a discoverer. The university should be more closely related to the people, be made in a sense the instrument of democracy. He thought time should be saved somewhere along the line of general education, college graduation should be reached two years earlier, the university in all its departments should be built on the readjusted college, the graduate school and the senior college should be merged into a department of arts and sciences, with broad scope and improved methods. This change would make of the conglomeration now so-called, a genuine university adapted to American needs. It would offer at the right age the advantage of methods that give power and invite originality. Moreover, he thought the American university should be standardized at once, but with a forward look toward the ideal to be attained; in other words a stage of evolution should be recorded, but the forward movement should be unhampered. He advocated the establishing of a National University to center many of the government's departments, bureaus, and commissions, to lead in American research, to leaven the too political character of Congress with an ideal interest. It should cover the whole field from agriculture to the public morale and promote material progress and constructive Americanism.

The President had taken a prominent part in the N.E.A. movement that resulted in the report on "Secondary School Studies", and was chairman of the Committee on "Economy of Time in Education". He was later in the councils of those who framed a "Definition of the American University", and was a leader in advocating a University of the United States. On occasion of an adverse committee report, to the Council of Education, on a National University, he represented in the discussion a group of university presidents who suspected that the recommendations of the report were due to a "preestablished harmony" instead of a judicial investigation. The discussion, it must be confessed, contained satire as well as reasons, and called forth considerable public comment; but he has never had the grace to repent. The report was not adopted. All the above views were included in the book on American University Progress and College Reform Relative to School and Society. Here is an extract from the President's addresses on the subject of a National University:

> At the National Capital are scores of departments and bureaus connected with the government, which might contribute to various lines of research. Vast sums are invested in libraries, museums, and laboratories. A large body of scientific men are employed in what may be called the educational service of the departments. It is proposed to establish by act of

Congress a university of the United States; give it a board of trustees guarded from political bias and influence; include the scientific agencies, mentioned, in the University scheme; invite the cooperation of various organizations privately endowed; choose a faculty of eminent men, including those now prominent in the scientific work of the government, whose duty, in conjunction with the trustees, would be to utilize present resources and plan lines of future development. Of course the proposed plan would necessitate adequate buildings independent of the various departments of the government, and large financial support. The functions of such an institution in many fields of applied science are obvious. But its scope would rapidly enlarge. To some extent facilities are now found in the departments for special investigation in the natural sciences, agriculture, engineering, and medicine; in history, political science, economics, and law; in anthropology and education; in literature. In a university organization these would be strengthened and supplemented. A National University should represent profound scientific knowledge, its application to the practical needs of the country, the study of all economic, political, and social problems, every phase of human betterment, in short all that pertains to the welfare of a people. Moreover, it should aim to en-

large the boundaries of knowledge, to teach an idealistic philosophy, and to emphasize the spiritual side of our civilization. And all this should be done to an extent and with a thoroughness possible only in such an institution. In other words, there should be at the center of government, as the highest interest, complete opportunity for studying the vital problems of the nation.

Here may be inserted an appreciation of the great privilege of meeting men of prominence, either at the University, or at educational conferences, or on the many trips to various parts of the country to recruit the teaching force. President Angell and President Eliot were among the first guests welcomed at the University, 1892 or 1893. Both addressed the students. President Angell, in an evening of confidential talk, asked, "Do you lie awake nights and worry? If you do, quit it; it doesn't pay. I worried the first two years and then stopped. Especially don't be disturbed at the growth of other institutions; the prosperity of one helps the others. Michigan has forged ahead rapidly, though surrounded in neighboring states by newly established universities." Other guests at different times were Schurman, Patton, Wheeler, Butler. It was a good fortune to be a coworker in educational movements with Eliot, James, Angell, MacLean, Thompson, Jesse and many others. There was at least a passing acquaintance with men like Lowe, Northrup, Wilson,

Harper, Canfield, Judson, Dwight. Of course it was worth something to merely meet men outside of the educational field like President Roosevelt and Ambassador Bryce. It was an honor to be invited to speak on different occasions at the universities of California, Wyoming, Ohio, Illinois, Missouri, Washington, Oregon, Idaho, Iowa.

These university presidents, nearly all in active service at the first decade of this century, were great builders and leaders. They strengthened the university foundations and engaged in rapid upbuilding. They were solvers of problems. Through the Association of American Universities and the Association of State Universities they cooperated in constructive work. The first body developed the Graduate School; the second defined the American university and attempted to secure classification relative to certain standards. During the period the requirements for admission were raised and at the same time liberalized, and the professional schools were put on a better basis. In the Association of State Universities the writer worked for the investigation of fundamental problems, as well as of ways and means, raising the standard of the universities, establishing a national university, reorganizing American education, and basing a genuine university, in all its departments, on two years of college, or, in the new plan, on the complete college course. He asked the aid of the sister association in investigating this question of reorganization. He also urged, indirect-

ly, that the Association of American Universities maintain the open door to all universities of proper rank, and cease to be a self-appointed, exclusive aristocracy.

Public Questions

A party name never was held sacred. The attitude of the "mugwump" seemed to me the honest one—that of the independent who in a given campaign chooses and works for the best cause. Populism was to me a welcome movement, not that I joined it or consorted with populists, but because it was a revolt, partly blind, against many political and social wrongs, and was bound ultimately to reform the old-line parties. The movement induced more serious thought on industrial problems and social injustice, and especially regarding the selfishness and indifference of the more comfortable classes. From that time conservative-liberal may fairly describe my attitude. It has taken me many years to reach clear views of the great political and social questions. But now "cooperation under justice" is seen to be the only effective cure for the wrongs between classes and between nations—a remedy to be applied with experimental caution and cumulative effects.

When "muckraking" became a pastime as well as the expression of a desire for betterment, it seemed at first one of those recurrent, spasmodic efforts at reform which speedily die out. But here was the beginning of a progress that is still moving

toward the goal of real democracy. Theodore Roosevelt did more than any other American to create a healthy political atmosphere. He was the voice of one crying in the wilderness of corrupt parties and capitalistic greed the gospel of justice. He saw that politics should not be divorced from ethics; he was not afraid to repeat old truths. He never seemed more remarkable than, when, in the closing days of his presidency, he issued almost daily challenges to the recalcitrant Congress. His faults never gave me great concern. As Carlyle judged Burns: Eccentricities are to be measured, not absolutely, but in relation to the magnitude of the orbits.

Education and Citizenship was a constant theme, and the ideals for democracy in contrast with many present evils were often set forth. An extract from one of my addresses is in point:

> We sometimes dream of an ideal land where there are no political bosses, no corrupt legislators, no public officials controlled by unjust influences, no municipal robbery, no graft—a land where there is no dominant power of any selfish interest, no bribery of courts or officials or voters, no stealing of franchises or of public lands, no railroad discrimination, no adulterated or poisoned foods, no fake medicines, no preventable railroad accidents—a land where there is no neglect of official duty, no contempt for the laws, no delay of justice, no dishonorable party policy, no political madness, no

unnecessary burdens for public service—a land where the government is conducted for the people's benefit, where "the poor are not very poor and the rich are not very rich", and all riches are honestly gained, where schools representing all the ideals of the people abound and poor private schools do not exist because all schools are publicly supervised, where great men are great because of their attainments in science, literature, and art, where democracy keeps faith with its ideals. Is this a picture of an unattainable Utopia? Students of political science tell us that such a country exists today, and *I have sketched the picture from what they present.* In all the political vicissitudes of Europe never permanently conquered, by common consent set apart as a neutral territory for freedom and refuge, guarded by its Alpine heights emblematic of the spirit of its people, Switzerland has realized all these ideals.

A Kind of Philosophy

Everyone has a philosophy which he preaches and attempts in ways and within limits to practice. It was the President's lot to give the annual baccalaureate addresses and these with various educational papers were published at different times in three volumes: Education and Life, American Problems, and Educational Aims and Civic Needs. From the nature of the occasions, the annual addresses were often limited to some phase of the true, the beautiful, and

the good with the purpose of emphasizing old truth with whatever attractiveness and originality of form might be possible. Attitudes toward life are primarily essential. If the youth gets but a glimpse of romance in the day's work, the beauty of righteousness, the golden mean which avoids whatever is harmful to body or mind or soul, the three great Bible teachings of righteousness and justice and goodwill, the practical Christian philosophy of cooperation under justice, he may finally reach a full vision of the virtues that must ever be the goal of aspiring humanity. Especially important is the poetry in work, work viewed as so much toward the realization of the "universal purpose", work even of the humblest which, if the motive be right, is rewarded in the realm of spirit. It is possible for the average educated youth to attain at least the foothills of philosophic thought, and an amount of idealism may be imparted to a matter-of-fact high-school boy, as experimentally proved in sundry instances. In the annual addresses, the utterances were sometimes perfervid, but at the time were certainly felt by the speaker.

> The self conquered, the strait path pursued, the deeds of duty accomplished, the songs of inspiration sung, the tears of compassion shed—these arise, not as reproachful memories, but become a benediction and a reward. The mechanical, commonplace, do-as-the-others, unimaginative, selfish life is the bane of self and

society. The vision of youth is true, if the central figure is some crusader with uplifted sword and the cry, "God wills it". The passionate soul that divines duties and goes straight to the goal is of God's elect. Such a soul sees everywhere the miracle of the burning bush, sees nature aflame with a mysterious fire that does not consume, communes with God in the heights, and through faith marches triumphant to the promised land.

The form of truth is an empty, useless abstraction, unless it is given a content, unless it adjusts wrongs, removes evils, improves material conditions, and strengthens growth among all classes of people today.

The scholar is expected to represent honest thinking and right conduct in public affairs. He is expected to teach the principles underlying current questions, to cultivate state pride and enthusiasm for worthy causes, and proclaim a philosophy of hope and courage. He must prove that with mastery of nature may go exaltation of spirit, that ideality can harmonize with utility.

In the earlier days, when in the Denver High School, a summer vacation led me to the Concord School of Philosophy. William T. Harris was one of the lecturers. Feeling the stirring of the philosophic impulse, his advice was sought. He said, Be-

gin with Kant's Critique, spend three months on the first page, read it until the vision comes—all the rest will follow. The visit was also rewarded by seeing for the first time Bronson Alcott and Emerson. The soul of culture shining in Emerson's face is still a vivid memory. At one time Kant and Hegel seemed to offer a complete revelation and a few of us congenial spirits formed a "Kant Club" and went through the Critique of Pure Reason and Hegel's Logic in search of final truth. When it was discovered that the Logic was only a peculiar record of world development, instead of proof that the form of development was a necessity in the nature of things, at least one member abandoned the hope of reaching ultimates by any system of speculative philosophy. I frankly admit being one of those simple-minded thinkers to whom Plato always appealed, and I at one time made an eager study of Plato's influence down through the ages to the philosophy of Hegel and even the evolution of Spencer. A quotation from an address may be in place. It is an accurate description in detail of my actual experience, not an attempt at rhetoric. There is added a view of evolution.

> I sat on the veranda at my home at the close of a beautiful day. The western glow was fading into a faint rose color. The pine trees on the neighboring mountain top stood out in magnified distinctness against the bright background. A bird in a near tree sang its good-

night song. Just over the mountain peak a star shone out like a diamond set in pale gold. The great earth silently turned and hid the star behind the pines. The rugged outline of mountains loomed up with weird effect. The breeze freshened and waved the branches in wider curves; it seemed to come down from the heights as if with a message. It was a time for meditation. My thoughts turned for a hundredth time to the significance of the higher emotional effects in the presence of natural beauty and sublimity, and in the contemplation of exalted aesthetic and ethical conceptions. When the hand of nature touches the chords of the human heart, may we not believe that the hand and the harp are of divine origin and that the music produced is heavenly? I mean that the human soul with all its refinement of emotion is not material, but spiritual and Godlike; that it has written upon it a sacred message, an assurance not of earth that its destiny is boundless in time and possibility—a message profound in its meaning as the unsearchable depth of God's being.

Evolution is according to nature's laws. Man is a product of evolution. Man possesses poetry and sentiment, conceives the beauty of holiness, and has speculative reason. None of these can properly be explained by merely materialistic evolution; they are not necessary

to preservation of life. We have tried to wholly account for the ideals, emotions, and aspirations of human nature by analyzing them into primitive sensations and instincts. This is the fatal error of materialistic philosophy. The process of evolution is not analysis; it is synthesis, development, the appearance of new factors—a gradual revelation. It is our business to analyze, but, also, to try to understand the higher complex, the perfected product. The first stand of spiritual philosophy is faith in the validity of our own evolved being, and to this we have as much right as to faith in the reliability of our five senses.

Orthodoxy, as such, never gave me much concern, although an experience in youth of so-called "conversion" was never explained on other than supra-natural grounds. The experience had permanent effects in a more cheerful philosophy and a clearer trust in the order of things. There has always remained what may be called a rational faith—that the First Cause must have been adequate to all that has been evolved, including human reason; that this is a rational world since science is possible; that a purpose is found in history; that a being who discovers duty and aspires and conceives perfection has a spiritual nature; that the world plan, by a common-sense logic, must be a success—an implication of immortality. As has appeared, I have a decided leaning toward a new idealism, which includes a spiritual

realm of absolute values, but an idealism which never voyages out of sight of land—the implications of man's nature. Out of it all comes a wonderful practical result—power to discover romance and infinite relationships in the commonplace and thus to add abundant interest and joy to life. We may add the power to see the far goal and push steadily toward it; to see the parts of life in relation to the whole.

Practical applications of ideal values are set forth in the following extract in which my rôle of disciple is apparent:

> If there were a clear view of the world of spiritual values, all that we describe as empty, feeble, shallow, trivial, without meaning or purpose, would lose much of its charm; all that is vile or unjust or false or that creates ugliness where beauty might be, would appear abhorrent; all that is destructive of any human good, or is obstructive of real progress, would be felt as a crime. The emptiness of mind, the poverty of heart, the separation from the true social order and the constructive forces of the world, the estrangement from the purposes of the Universal Will, of a negative life or a life of mere pleasure, would be revealed, and the sense of barrenness and isolation would fill the soul with despair. On the other hand, all industry, all that helps society and state, all that makes for beauty, truth, justice, morality, religion, all

leadership that sustains present values or creates new ones, would bring a feeling of being "at home" in the world, of human fellowship, of "at oneness" with the purpose of the universe. Idealism may thus be the source of a great life motive, of inspiration. By it the fragments of life may be united into a whole. By it we may get an ever increasing wealth of mind and heart and will. By it we may gain more than riches —a view that gives a meaning to labor and a purpose to life.* * * * * * A conviction of the practical value of idealism would bring about many beneficent results. The Puritan mind, barren of beauty, would turn to the adornment of the home and the joy of life, selfish and unimaginative business would create and embellish civic centers for their recreative and elevating influence amidst sordid interests. Instead of vulgar and degrading plays catering to morbidness and coarseness, the stage would present only clean dramas representing healthful humor, literature of merit, and sound morals. The press would assume the responsibility for its influence, and attain the dignity of worthy leadership. Instead of the vulgar taste, the arrogance, and the unworthy example sometimes shown by wealth, which create disgust and hatred, we should have simplicity, responsibility, and service. Moreover, by the side of absolute values, the annoyances, petty struggles, burdens

and disasters of life would appear trivial. Men would boldly conquer their insurgent impulses, would meet their duties with courage, and, once having had the vision, would face permanently toward the things of highest worth.

Travel

Three European trips, 1894 and 1902 and 1905, had for me some educational elements, beyond the usual sight-seeing. The countries included were Scotland, England, France, Belgium, Holland, Germany, Switzerland, and Italy. On one trip over, there was a group of rather distinguished men aboard who sat up late o'nights, smoked, drank Munich beer and talked philosophy. Among them was Reverend Dr. Gunsaulus, who later, in Antwerp, showed us the underground cell where an ancestor, Gonzales, was imprisoned for heresy, and was drowned by gradually filling the cell by a pipe from the Scheldt —the priests standing by and calling upon him to recant. Almost the first pilgrimage was to Ayr. The place seemed instinct with all the poetry which has so touched human feeling.

A few years ago I went to Ayr, the birthplace of Burns. I visited the poet's cottage, walked by the Alloway Kirk where Tam o'Shanter beheld the witch dance, crossed the Auld Brig and wandered by the banks and braes o' bonny Doon —and it is a beautiful stream. I found myself repeating lines from "Tam o' Shanter," "Bonny

Doon," "Scots Wha Hae wi'Wallace Bled," and from some of the sweeter and nobler songs of Burns. And I thought of the mission of the poet. The scenery in and about Ayr is beautiful, but there is many another region equally attractive. The people with whom Burns dwelt, his neighbors and friends, were commonplace men and women, knowing the hardships, the drudgery, the pettiness of life. And yet he so sang of these scenes and these people, so touched every chord of the human heart, that annually thirty thousand travelers visit Ayr to pay their homage at the poet's shrine.

Stratford had an interest next to Ayr. Incidents, not worth relating, will persist in memory. Having a limited time to visit the Anne Hathaway Cottage, a small boy was taken as guide. He ventured the remark, "There be more American ladies as gentlemen comes here this summer". Asked why he took his client for an American, after a curious survey, he said, "Their feet be bigger, sor". Questioned as to what he knew about Shakespeare, he answered, "He stole deer, sor; and he went a courtin". A desire to meet the King was natural, and it came about as with Mark Twain. The King was passing on a street in London, in a ceremonial procession—"I saw him and knew him; but he didn't see me". But, a direct bow from the Queen! Easily enough—she was driving in Hyde Park, saw a tall man in the front line of spectators who courteously raised his "top hat",

and took him for "somebody". The scenery, near Paris, that furnished the elements of so many of Corot's paintings, was searched out with an enthusiasm worthy of a great cause. A walk from Sorrento to Castellamare surpassed in enjoyment all other excursions in and about Naples. The sweep of the Piano di Sorrento, the glimpses from the road winding along the bay, the exhilaration of the vigorous tramp created in me a feeling only feebly expressed by the reiterated, "Lord, how beautiful it is, how beautiful it is!" Venice was reached when the people were freshly mourning the fallen Campanile. When departing from the city, it seemed like viewing for the last time the beauty of earth and bidding farewell to the romance of history—the city raised from the sea as if by magic, becoming the glory of the Mediterranean, later enslaved and again free, but in its decadence yet unique and wonderful and still rich in treasures of art. Rome was visited too late; "the glory that was Rome", vivid in the imagination of more youthful days, was somewhat dimmed at middle age. But the Seven Hills, the Colosseum, the Appian Way, St. Peters, the scene of Rienzi's last appeal to degenerate Rome in the name of its ancient splendor, nevertheless, were viewed in their historic setting. The relics of the old material civilization, from fishhooks to cooking stoves, superior plumbing, ingenious methods of heating, paved ways, aqueducts, humbled one's pride in modern inventions. To see Mont Blanc had been the hope of a lifetime. Cole-

ridge's "Hymn Before Sunrise" had made a deep impress, not only for its descriptive power but for its sublime wonder and reverence. And the opportunity came. This is quoted from a note made afterward.

> Arriving at Chamouni on a cloudy day, I first climbed to Montanvert, viewed the sea of ice set like a gem in the black hills and just then wreathed in mist, looked across the valley, checkered with fields and gardens, to the pine-clad range beyond, and listened to the distant music of the Arve and Arveiron, the one finding its source at the foot of the glacier and joining the other in its course down the beautiful valley. The next day I climbed above the village and waited for the sun to appear. About noon it came forth in all its glory, and just then the clouds parted as a curtain above Mont Blanc, revealing the dazzling summit sublime in the blue depths. It was the nearest glimpse of Heaven I ever expect to have on Earth, and for the moment I should not have been surprised to see angels ascending and descending.

The art galleries were studied certainly with more sympathy and profit than by Mark Twain in his tours, unless his first art review was written in an utterly whimsical mood. With but the crudest knowledge of art, the expression of beauty or sentiment in sculpture and painting by great genius may

be appreciated and become a part of spiritual wealth. Michaelangelo's Moses, the Raphael Frescoes, the Last Supper, the Mona Lisa, the Venus of Milos, the Winged Victory and hundreds of other famous works were studied with the mind of a willing disciple. The Sistine Madonna, after two hours of soulful contemplation, failed to bring tears of aesthetic joy. The cathedrals finally wore out patience and the resolve never to enter another for sight-seeing was broken only to see the miracles of the "liquefaction" at Naples. Westminster Abbey with its pillars and arches, its honored dead, its religious light and solemn music, spite of its grotesque monuments, was a startling revelation of the power of genius to transmute stone and wood and bronze into ideas and beauty. The Royal Chapel in Dresden is remembered for its choir. The responses and anthems were true in accord, clear and vibrant and penetrating, soaring or vanishing with perfect art, in harmony with the service, the edifice, the heart of the listener, and the divine sympathy. Most impressive seemed Thorwaldsen's Lion of Lucerne in its natural setting.

> This always invites the traveler. Its art, its associations, its sentiment, its setting in a spot of natural beauty fit for contemplation, awaken our noblest feeling. And it symbolizes the Swiss character, for it commemorates the famous Swiss Guard, sold as mercenaries to a foreign

and faithless king, but themselves faithful in the storm and terror of revolution, even unto death.

The words of Carlyle are recalled: "True-born were these men; sons of the men of Sempach, of Murten, who knelt, but not to thee, O Burgundy! Let the traveler, as he passes through Lucerne, turn aside to look a little at their monumental Lion, not for Thorwaldsen's sake alone. Hewn out of the living rock, the figure rests there, by the still lake waters, in lullaby of distant-tinkling *ranz-des-vaches,* the granite mountains dumbly keeping watch all round; and, though inanimate, speaks".

The ways of the Old World in officialdom and in the schools could but be noted. German reverence for documents and seals was verified in Cologne when a formal paper with large red seal, from the U. S. Bureau of Education, quickly opened doors that were closed to ordinary appeal. The seal was translated, if not the document. In the National Gallery in London, a search for a certain art collection chanced to lead through a passage not generally used. The proposal to retreat by the same way was refused by two policemen on the ground that it was not customary. The statement, "There stands my wife in the dim distance; we shall never meet on earth again, if I am driven into devious ways; have a heart", made no appeal. It had to be done—legal attachments, red-faced and expostulating, dragging at each arm. This was offset by an instance of delicious English wit: to the conductor on a 'bus, "I

wish to stop at ———— Street, and (jocosely) don't you forget it". "Sir, I shall endeavor to impart to you the pleasing intelligence". At a Fourth-of-July banquet in London, at which ambassadors and others were guests of Americans, the announcement was made, "Your excellencies, my lords, and gentlemen, the banquet is served"—instead of "gentlemen and most distinguished guests". At the end of the courses, a venerable and distinguished American who sat as my near neighbor lighted his cigar, when a waiter angrily blew out the candle, saying, "Sir, perhaps you are not acquainted with the manner of British banquets; it is not customary to smowk until after the towst (to the King!)." As the champagne sank in his bottle, wrath rose in the man. He sent for the head waiter and made a violent protest: "One of your d—d flunkys has insulted me; he tried to teach me, an American citizen at my own Independence Day Banquet, manners. Find him and bring him here and I'll give you a pound". An attempted visit, not in entire innocence but as an experiment, to one of the historic English public schools resulted in the following dialogue:

Q I would like to see the School.

A Impossible, sir.

Q Why?

A Because it is in session.

Q Because it is in session! I don't wish to see your empty desks.

A The young gentlemen would stare at you, sir; they would regard it an impertinence.

Q Then they should be thrashed.

A It would embarrass the masters.

Q Discharge them and get self-possessed men.

A Go to your hotel and write the head-master for an appointment.

Q Thank you; good-bye.

Oxford, "the home of lost causes and forsaken beliefs and unpopular names and impossible loyalties", was seen in a halo of its past glory, and with reverence for all it had given to England and to civilization. The American visitor felt he was an heir by right of ancestry, and of membership in the "republic of letters". On the first visit, in conversation with an official in the Examinations School, reference was made to the three years at Oxford for the plain B.A., and he was told of a so-called University in the West among wild Indians and mountain lions, where the course was four years, with an added year for the M.A. and three or four years for the Ph.D. He said, "I regard that, sir, as a work of supererogation; you keep them, sir, to get their fees". The reply, "Sir, since it is a State University, there are no fees", ended the matter. A few years later an opportunity of meeting some of the Oxford professors, in a social way, is remembered with keen appreciation. Cambridge, Berlin, Leipzig, Bonn,

Strassburg, Heidelberg, Paris gave opportunities to at least meet and speak with men like Thomson (Cambridge), Paulsen, Wundt, Ostwald, and to visit lectures by other distinguished professors. One is impressed that in Germany mere sight-seeing is not welcome to the universities, but that a real purpose commands full courtesy. This was illustrated at Heidelberg, because of a misunderstanding of the purpose of the visit, in a manner that would read well described in "Karl Heinrich". An official at Strassburg, being asked how the Alsace "legislature" treated the University, said, "The members are mainly lawyers and farmers, they don't understand—you see". It reminded me of home! A professor in Leipzig, an American, but more German that the Germans, spoke eloquently, almost religiously, of the intimate relation between University and State. The State educated teachers, lawyers, and doctors for use to the State and related them formally to its service. A noted scientist, of whom an inquiry was made about the characteristics of a possible candidate for the University of Colorado, put in English the comment, "He is, how shall I say, he is of the microscope and not of the telescope". At Paris, I was struck with the large plan which allied all the higher educational facilities of the city with the University. The scheme bade fair to make of it the greatest university of the world, in its manifold adaptations and opportunities and its freedom. Complaint to a professor that the only book, having a compilation of

all the French school laws then in force, was unobtainable, and my assertion that they did things better in America and distributed such publications to the people, brought the reply: "I know; there is a kind of superficial smartness which we recognize. But we are wedded to a past which we cannot get rid of, and which, to be frank, we do not wish to get rid of. There are many things about our civilization which it would take an American a long time to understand." Suppose we let the "education from European travel" rest at that.

VII VIEWS POLITICAL AND SOCIAL; PHILOSOPHY.—FROM PREVIOUS WRITINGS.

Political

New world spirit. Before the War, we only half understood great questions, were mainly indifferent to them, and held prophets without honor. The conscience of the peoples was dormant. Democracy was "muddling along" but half aware of its real nature and mission. In four years we have lived centuries. We sense as never before world problems and spiritual values. As if from a height of vision we comprehend philosophies, ideals, institutions, and duties. The true spirit of humanity appears, freedom stands clearly defined, the soul is strengthened to meet supreme tests. That the world has awaked and looks with clear eyes on the devastated field of civilization, and has made a high resolve, in the name of eternal right and justice, to restore and better and guard it, is the one great compensation for the indescribable calamity that has befallen the race of man.——We have today not a revival of the past, but a revelation in the present, surpassing the dream of the Renaissance. And we may hope that the purpose awakened will not evaporate in enthusiasm or die out after the first burst of energy. We face the perilous vicissitudes of the time, taught by centuries of political and social experiment, guided by scientific knowledge, united by common interests, with

reasoned plans and aims. We should make our dreams come true. (W 5. W 177.).*

Democracy. The hope of the new age is the new democratic state, enlightened by recent history, in which shall be found a proper balance between tyranny and anarchy. Democracy means more than the good of the individual state. Its great mission is to safeguard national good faith and international honor, and to establish a new world order under justice. The form and spirit of existing democracies will be modified. While they must be organized for greater efficiency, in ways they will become more democratic. We shall have less privilege. Men are looking toward realities and essentials. The privilege of undue wealth, of rank, of power, of formal culture will be diminished. It will be seen that the chasm is not so broad and deep as supposed between the "upper classes" and the "plain people".——Democracy means opportunity and cooperation and free development under high ideals. It is neither aristocratic, capitalistic, nor anarchistic.——Democracy stands for opportunity for all classes, not the dominance of any one class. Class or group selfish-

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* The references are marked as follows:
E to Elementary Psychology.
L to Education and Life.
P to American Problems.
N to Educational Aims and Civic Needs.
R to American University Progress and College Reform.
W to After the War—What?
[The long dash, throughout, separates extracts.]

ness is either tyrannous or lawless. The chief democratic principle is cooperation.——We are at a period when justice for all classes, equal rights for all, real democracy, are the watchwords, and no one class, which refuses to live on good terms with the others, can establish a new tyranny.——Efficient administration is a great lack in democracy. It should be made a matter of business in the interest of the public.——A democratic government preserves the individual; he is not lost in a kind of nirvana called the State. If he has genius, it naturally becomes a public asset. At the call of reform he volunteers his effort. In a national crisis his loyalty is spontaneous, instant, and effective. A democracy wants efficiency, but not at the sacrifice of individual right and initiative. It wants to organize and economize the national strength, but not at the cost of representative institutions. It aims at accomplishment but not under the spur of the "military boot and cane". (W 34-5. W 36. W 36. W 46. W 80. W 78.).

Americanism. The American ideal in a word is justice; it is the sense of equal rights. The Golden Rule is the chief unwritten law of the nation; abstractly it is the universally acknowledged social principle.——In the full sense Americanism is the sum of all the traits by which democracy lives and progresses, and by which the individual lives well his life in a democracy. The true American believes in progress and is ready to fight its battles. If not the

poet of a romantic past, he is the herald of new events. (P 4. P 16-17.).

Peace. The basic cause of war is the half savage ideas and sentiments remaining in an age of growing reason and altruism.——Human nature changes, and may change from hatred toward good will. No doubt we have all the instincts that dwelt in the breast of the primitive savage; but they are regulated by ideas and sentiments. Reason gains ground, reason as against passion and prejudice and blind will. Progress comes through reason and the altruism that should accompany reason.——Internationalism is growing. As has been pointed out, there may be a world community of ideas and religion; there is a universal republic of science, art, and letters. There are hundreds of interests that cut across national boundaries, and these have vastly increased in number and importance.——Opinion turns most strongly toward some kind of federation to insure peace, on the ground that material agencies are necessary to make effective the awakened conscience and reason of the world.——We have not fully availed ourselves of the moral equivalents of war. In a world at peace are objectives for every worthy great impulse. The sacrifice of war may be turned to construction, to the beautiful and the true, and the limitless offices of good will.——So long as the mob spirit is easily aroused, and mass hysterics is a daily phenomenon, and a nation's judgment may be overturned by a catchword, and prejudices dethrone

truth; when one great nation after another may topple into the abyss of war without a pause on the brink, we must seek some powerful educational means to enthrone thought above passion.——The race theory may be overdone, from the standpoint of science and history, and, as seen, it may lead to abnormal pride or even to madness. We are approaching the time when the genius of every nation, the great among all peoples, shall be justly recognized, and race insanity will cease to vex the world. ——We are looking forward to the constructive work of the world which may be the source of interests greater than the war instinct. Work has a new value; it has become a duty, an ideal. It is patriotism, prayer, religion; it rebuilds; it images a new world fashioned by its creative mind and skilled hand; it would replace a shattered civilization by a new model expressing the fairest and best in the soul of man. (W 94. W 96-99. W 101. W 103. W 114. R 14. W 146. W 115.).

Progress. If we have not supernatural agencies to assist us, we have science, adroitness, and self-help; of we have not dragons and fiends to overcome, we have crime and poverty and sickness and other evils, and can play the St. George or St. Michael with profit and renown; if we have not knights-errant, we have seekers for truth; if we have not the enchantment of remote places and times and false traditions, we have more important realities; if we have not exaggerated fancies, we have greater knowledge; if

we have not the spectacular life of aristocracy and courts and conquests, we have the glories of freedom and democracy, and the conflicts with nature's forces.——The spirit of veracity would make the influence of journalism, literature, and the drama truthful and helpful; would create an era of social justice; would remove the caste feeling that admits only the aristocracy to its heaven, and extend sympathy to humble life; would prove the saving power of work from the tyranny of impulse and from every form of evil; would teach men to keep in touch with nature and reality and sound sentiment, and thus check decadent and degenerate tendencies.—— Where lies the responsibility for political evils? Directly with the good but apathetic citizens who do not value their liberties enough to defend them. And the result is the loss of freedom, the chief principle in the charter of democracy. The fault is not in our stars, but in ourselves, that serious evils exist.—— The lessons to be drawn from the Renaissance are: vital Christianity as contrasted with the extremes of formalism and fanaticism, true freedom in contrast with license, regulated power in contrast with tyranny, high hopes for the age on which we are entering. The new visions and the creative genius of the artists in the period of the Italian Renaissance are the most important lessons as we face a new world with its startling possibilities. (N 112. N 118. P 9. W 144.).

Utopias. Great revolutions pass through a stage of anarchy toward true freedom. Ignorance and fanaticism aim at impossible goals; selfishness grasps wildly for every advantage. And the struggle goes on until the idea of rights of others, of the common good, of tolerance and cooperation appears.——A true vision of progress is the only real Utopia—not a state of perfect conditions, but an unending evolution toward it. Should the perfect state arrive, it would not exist as a mechanical system of external regulation, but in the hearts of men, thence working outward in human relations. (W 86. P 33.).

Social

Inharmonious struggle. We have not traveled through the middle and modern ages to end in materialism, pessimism, and morbidness, to find our only means of progress through internal struggles and social antagonisms, to live in hopeless conflict with the enemies of law and justice, to be constantly confessing national sins and weaknesses. We need only eliminate the terrible waste of inharmonious struggle and convert it into constructive power, need only appreciate the rich gifts of the present, and have the vision of a greater future, to enter upon an age of swift social evolution. (N 44.).

Popular appreciations. In comparison with the palmy days of Athens, is our art today equally original and representative of the national life, and are its average themes comparable in value? How

do our problem plays measure with the tragedies of Aeschylus and Euripides and our comedies with the satires of Aristophanes? Have we great national hymns, and do our youth know those we have? Granting the marvelous modern development of pure music, how about the sort that is commonly appreciated—ragtime and all that class? And of the music as the Greek knew it, including its four elements, have we only what is meant by the slang term "song and dance"? Until our art has risen to the highest conceptions of our civilization, and represents the best aspirations of our people, until our characteristic drama teaches deep ethical lessons, until our popular music represents a higher aesthetic sense and becomes worthy of this age, and especially until art in all its forms is incorporated with our education and religion and life, we may still pay just tribute to the culture of the Greeks. (N 27.).

Ways of social progress. Believers in pure biologic evolution may say, Let the world alone; society will progress by natural laws; you can add nothing to the world-process of which you are an atom in the hands of fate; survive in the struggle as best you can and let the unfit perish. But the leaders in sociological thought today recognize the psychic factors in our civilization; they see that the so-called natural evolution belongs to the world of material force and animal instinct. The conscious reason takes up the work of ideal progress and becomes the artificer of all that is best in state and society. The

let-alone principle means race degeneration, social degradation, political corruption, industrial oppression, commercial dishonesty. *Laissez-faire* is indifference, laziness, selfishness, materialism, fatalism, mere subjective religious life and Pharisaism; it is the Priest and the Levite and not the Samaritan.——The man of science studies causes and not effects alone: prevention for degeneracy; justice for poverty; education for inefficiency and civic indifference; healing for diseased minds; regeneration for decayed souls.——The problem is not to train men to play the game by unjust rules, but to change the rules; not to relieve poverty, but to remove it; not to finance righteousness, but to do right. We have charities to aid poor children; by and by we shall have organized societies to teach not only domestic science but domestic moral science, and especially to help the needy sons of many rich families and give them a chance in life. No youth should have the fearful handicap of a character formed in luxury, ease, and license. (P 82-3. N 128. N 54.).

Industrial questions. Condemnation of the extreme individualistic system and the resulting inequality of conditions based on the survival of the fittest, the advocacy of a new political science standing for the cooperation of all classes, and a scheme for democratic instead of party or class representation, in general will appeal to progressive and generous minds.——Let the state do whatever it can do better than independent enterprise; let all other

interests remain under private ownership. The limitations to any complete socialistic programme are the hostility of larger and stronger forces containing the best leadership, the tendency toward individual ownership, and the instinct of personal possession.——In class conflicts, as between capital and labor, four parties are concerned—the contending groups, the people, and the government. True democracy is a balance of governmental powers, popular rights, and special interests.——But socialism, so far as it stands for envy and hatred and greed, denies common rights, refuses to recognize intellectual and spiritual "work" and the place of genius and those of superior gifts, is a menace greater than any autocracy. It would mean tyranny, degradation of the best in human society, and the destruction of everything of highest worth.——One instinct, the most powerful in human nature, will forever prevent extreme socialism, namely, the desire for possessions which are one's very own. Most men, aside from the lazy and the weak and the fanatical, view communism with fear and hatred. They wish something that has the stamp of personal ownership, something won by struggle, something to cherish and defend, to be used according to individual desire—home and all that clusters around it. This sentiment constitutes much of the poetry of life, and it dwells as certainly in humble surroundings as in places of wealth and culture.——The regularly employed often face destitution, occasional idleness

brings distress, and vagrant labor is reduced to beggary. The lack of steady employment lowers the morale of the worker and starts him on the downward scale. There should be a national system to register the unemployed, locate them on the nearest job, and secure permanence. In line with movements in other countries, we shall have state insurance for unemployment, accidents, and sickness, and public provision for old age.——Government regulation of disputes, menacing to the public, and blocking the avenues of exchange and the output of necessities, will be demanded by the great mass of the people who have patiently endured consequent hardships, but are becoming restive and resentful under the tyranny of both capital and labor. Unrestricted class strife may become a form of anarchy and interfere with the freedom and welfare of the people as a whole.——We should be able to look to the cooperation of the government with business, and with all the forces that make for progress and welfare; to coordination of industries, elimination of waste, directing of energy, regulation of public interests, settlement of disputes, efficient administration. (W 52. W 53, W 68. W 51. W 55. W 67. W 62. W 39.).

Philosophy

Work. All forms of honest and useful work, done in the spirit of devotion and service, are alike in quality—that of the laborer, the poet, the saint. Whoever digs a ditch and does it honestly and well,

when he might shirk without discovery or loss, does it well because he would feel himself less of a man if he fell short of his full duty, has a motive of like quality with that of the hero whose deed will be told in history. And his motive has an absolute value, is absolved, freed, from merely material or selfish interest, is in the realm of ideals which are complete in themselves, where all right endeavor has a meaning, all virtue a reward.——The humblest worker may bring fidelity to his craft and thus aim at the universal art ideal—perfection in execution. The pride in doing things well is one of the best satisfactions in life, and art in mechanism and industry is not so far removed from its finer creative forms.——Edwin Markham's "Man with the Hoe", as applied, not to special and extreme conditions of hardship, but in general to the problems of the human race, is wrong at the foundation; it is neither correct science, good philosophy, nor accurate history. It is the doctrine of the fall of man rather than of the ascent of man; it is the doctrine that labor is a curse. Without the hoe the human race would be chimpanzees, savages, tramps, and criminals. At a stage of his progress, by cultivating the soil man of necessity cultivates his soul. The hoe has been an indispensable instrument to the growth of intelligence and morals, has been the great civilizer. (N 91. N 113. L 158.).

Sane spirit. Omar Khayyam, reclining in the shade of his plane tree and babbling of sensualism,

pessimism, and fatalism, without hope or will, seeking artificial happiness, represents false culture, degenerate philosophy, and Oriental decay. Martin Luther, singing his song of faith, "A Mighty Fortress is our God", and hurling defiance at the arch enemy, represents the health, struggle, and optimism that has made a triumphant Western civilization. ——The Greek life was a condemnation of the whole brood of romanticists and degenerates subject to the sway of particular passions that more or less mark later periods of civilization. It was the opposite of morbid. It did not breed eccentricities and moroseness. (N 78. N 33.).

The "commonplace". The poetic view of life is the right one. The poet sees the reality in the commonplace. Our surroundings are filled with wonderful and varied beauty when we open our eyes to the truth. Our friends and companions are splendid men and women when we see them at their worth. ——We must seek our happiness where we are, in what we have to do, in the simple life; see things with the wonder of the child and the insight of the poet on whom the glory of the world never palls. Here, at home, are types who represent humanity and its problems. Here is your labor—a daily exercise in creative will and aim at perfection, the laughter of health, the exultation in struggle and conquest. Here are the simple needs of life, if we can but see it so, blessings for gratitude and thanksgiving. Here the flowers bloom, a wonder of evo-

lution, a sign of purpose, a symbol of divine thought. Here colors and shades paint landscapes in the soul. Here, looking forth from your window, you see hills snow-capped and sun-lit; in fancy can roam the seven seas and the isles thereof; in thought can grasp the universe, not as an eternal silence, but as pulsating with life and purpose, and infinite joy, sympathy and promise.——To see the idyllic in what is familiar, to realize the heroic in ourselves, to make the lessons of greatness our own, to work with the spirit of our time are the means of growth. ——Stevenson's "Lantern Bearers" answers the question whether in the philosophy of work there can be a place for romance—the "concealed light at the belt." To be a lantern-bearer on the lonely heath, to rejoice in work and struggle—this is the romance, real, attainable, and apt for the world as it is and the work we must do. If irrational pastime, attended with endurance, may be a joy, surely rational effort toward some desired result may have its poetry. Sacrifice and heroism are found in humble homes; commonplace labor has its dangers and its victories; and many a man at his work, in knowledge of the light concealed, the interest he makes of his vocation, his romance, exults and sings.——Science does not rob nature of beauty, but adds to its wonder. Instead of vague or fantastic charcoal sketches, the mind makes accurate photographs, even in colors. And the pictures become the material for fresh art and poetry.——There is no need to grow old in

spirit. Keep the buoyancy and freshness and hope of youth. Age should be the time of rich fruition, when enjoyment in life should be deeper, faith stronger, and hope brighter. (L 171. N 80-1. L 198. L 164. L 27-8.).

Platonism. Plato's doctrine is one of ideas and idealism. It matters not much whether we hold to the view of Plato's "ideas", or native truths of the mind developed by experience, or the creative activity of the mind in knowing the outer world, or the doctrine of participation in the divine nature and divine thought, or the power to generalize from the facts of subjective and objective nature, a power above and not of material nature—all these views imply man's spiritual and ideal character. Behind man and behind nature is the same reality; both are manifestations of that reality. To know the outer realm is to realize the inner.——Modern Platonism makes a man a part of the Divine Being, with power to progress in knowledge of truth and in moral insight. This progress aims at an ultimate end that is both a realization and a reward. This view explains our nature and aspirations, our intuitive notions and sense of right; it explains the seeming providence that runs through history and makes all things work together for good; it explains that harmony of the soul with nature that constitutes divine music; it explains the insight of the poet and the faith of man. Theories must explain in accordance with common sense, and make harmony, and not discord, in our intellectual,

aesthetic, and moral feelings.——The Platonic ideals of individual worth, colonized in the English universities, and later finding a home in the American college, together with the Puritan doctrine of spiritual perfection, are a strong element in our civilization.——We can hardly believe that we see poetry in the ocean and stream merely because we were once fishes, or love the forests because we were monkeys. In our opinion the whole matter of perception and of interpretation of nature is still best explained by some form of the Platonic philosophy. (L 46. L 253. P 13. P 189.).

Modern idealism and kindred thought. By the law of his mind man recognizes the absolute value of truth, beauty and right—aside from the utilities. * * * * The development of the faculties, material advancement, progress of civilization are expressions of the self-revealing spirit of the world. This philosophy of idealism views the world as a whole and man's place in it. It teaches that the Universal Will comprehends all things in unity, that it is the source of truth and right, that in so far as man aims at these ideals he works with the Universal Will toward the fulfillment of the purpose of the world, and his acts have an eternal value. As philosophy frees itself from the chain of naturalism, it sees that the Universal Will is personality, is God, and man is a free agent.——We speak of the New Idealism. It is not new; it is not easily defined; it has many interpreters; it is not always stated in terms

of reality, and many even border on mysticism. But it does stand for a "spiritual world", a "spiritual life", "absolute values", and the transcendent importance of conscious participation in the spiritual life. We believe that certain attitudes—say toward honor and justice—would be right for everybody, everywhere, at all times; that they are absolutely and eternally right. One may believe that the sense of an absolute right or good, as a part of the conscious mind, is evidence of things not seen as we view material objects, but proof, the most certain, and proof of the highest realities.——In the leafless autumn, when the fields were brown and bare, you have looked to the western horizon and watched the glow and afterglow of sunset, and every part of the scene related itself in some way to the glory of the distant view. This is an allegory for the wisdom which looks to the far spiritual horizon. This wisdom reveals the unity of the world; connects the parts of experience with some great principle; shows events in true perspective, and puts just estimates on life values; gives poise to the character and strength to the heart; confirms the belief that, somehow, following the ideals called best is the true way of life; creates a rational faith that beyond the scene on which the human drama is played are some great power and some great purpose, and that these are beneficent.——To have a "feeling of the whole" is the mark of greatness that lives in the presence of God, weaves the metaphors of nature into a grand allegory,

has faith in the order of the world and belief in progress, bases action on principle, and *therefore* sees the parts in proper perspective, is heedless of unworthy trivialities, is undisturbed by disappointment, and sees the end through misunderstandings and the conflicts by which it must be attained.——We need lights as well as shadows, beauty and variety, and the everlasting hills to which we may look and bring our thoughts a little nearer heaven. In other words we must have our art, our ideals, our leaders. In the ethical world, we cannot afford to fill the valleys by lowering the hills.——Poetry, in the large sense, will preserve our sanity and maintain a rational faith; as ever, leap to truths which induction is slow in reaching. If the people are to be exalted, our young men must see visions. The Greek ideal aimed at beauty of soul. It sought harmony between mind and body, life and nature, religion and conduct, the individual and state. It adapted man naturally and beautifully to his environment. (N 60. N 85. N 121. P 69. P 68. N 12.).

Scientific attitude; Trite sayings. The scientific attitude is the only honest one. Whether learning new truth or applying principles to use, the scientific worker stands on firm foundations; his upbuilding is substantial and permanent. Science has for its objects, not only material things and natural laws, but the quality of human life, and, when it comes to its full realization, it will include the beautiful and the good as well as the true.——Evident and trite say-

ings—new to every generation—may be valuable because evident, and true because trite. They are the survival of the fittest in human wisdom; they come to us through ages of evolution, freighted with human history. And this is a hint to that class of egotists who would rather create a new sensation than embellish an old truth. (N 113-18. N 76.).

Religion—Freely Viewed

Rational faith. Any doctrine of life which fails to explain the supreme facts of the human soul, purpose in creation, and to provide for the fulfillment of purpose is hopelessly inadequate as a scientific hypothesis.——Whatever we may think of its origin and reality, the spiritual sense, the light within, is a fact, and, treated as such, it becomes a revealing and energizing power. To many minds, it appears as proof of a world of spirit in contrast with the world of nature, and evidence of a universal spiritual life. ——It is strange if nature has evolved a product whose needs, instincts, and native beliefs are a lie, a product without aim or rational grounds for existence. Most men are too respectful believers in evolution to ascribe to nature any such satanic irony. ——We explain the purpose of creation, not by the first struggle of a protozoan for food, but by the last aspiration of man for heaven.——In a sense, religion is optimism. It is a kind of faith that this is a beneficent world, that the scheme of creation in the end will be a success, that each man has a significant place in the plan, and that his work, if right,

counts.——Thinkers of emancipated mind but of essentially reverent character are studying anew the spiritual need of humanity, with the conclusion, I believe, that religion in its purity and in its progressive interpretation is necessary, is inherent in man's constitution, is valid with or without written revelation, but with the conclusion that its true expression is joy and hope, strength and reliance, sympathy and helpfulness. They show that the Greek ideal failed because it represented the joy of life without its restraints; that the culture ideal has failed as too often lacking vital principles; that the ascetic ideal has failed as denying man's complete nature; that materialism has failed as lacking all the elements that give meaning to life. Appears ever afresh the vision of a better ideal and a purer faith founded on an eternal reality.——Following the thought of a well known philosopher, we may ask, are not our fancies and our facts, our errors in search of truth and our truths, our doubts and our faith, our life and activity and being, proofs of a Universal Existence—the revealer of truth, the source of truth, and the Truth? ——This religious view, presented from a scientific standpoint in the work referred to, is extremely significant. It is given as a plain fact, regardless of all theory, that religion is a necessity for the adolescent soul. Thus, those that are repelled by orthodoxy are caught on the rebound by science. This view will invite reflection in the minds of callow, flippant philosophers of life.——Spiritual change is the out-

standing fact of this period (of the War). It is as if the perceptions of truth, the aims at justice, the compassion, all the wisdom and exalted feeling of the long past had revived and were living in the soul of the present. (P 189. N 101. L 48. L 224. N 64. N 62. L 184. P 188. W 25.).

Christianity. The objector had not thought of the value of the Bible to a large portion of the human race. He had not regarded it in the light of history and philosophy. The ideals for which the Hebrew race has stood, the wonderful prophecies of great and far-seeing men, the grand poems of faith and promise, the words of condensed wisdom, the maxims for right living, the beatitudes, the teaching of the parables, the spirit of adoration, the moral code, the allegorical wisdom never had been contemplated by him apart from the religious view against which he had imbibed a prejudice.——When we think of our Hebrew Bible, full of conceptions of the Deity, ethical insights, great visions, divine fire, poetry, prophesies, exalted literature, and of the Christianity foreshadowed by it and in a sense growing out of it, and the infinite purity and promise of the teachings of Jesus, and when we see the possibilities of our Christian world, the wonder grows that we have not seen more clearly in flaming characters across our sky the signs by which we might conquer.——When we think of the history of the Bible—how much it is a part of our laws, our society, our literature, our ideals, of our civilization as a whole—there seems

little doubt that, if rightly used, it is the best means to inspire youth with great motives. What a well-spring of spiritual force is in the wisdom, the ethics, the religious insight, the prophesy, the poetry, of the Old Testament; in the Golden Rule which is the law of good will to men and the social aim today, the adaptability to progress, the power to lead progress, of the New Testament! The Bible has led to the heights of vision, endeavor, and sacrifice; it has guided real progress; and today, when men pause to contemplate the centuries of the English Bible, with one accord they proclaim that its wisdom is the hope and strength of the nation.——No inferences are to be drawn that I underestimate the Christian religion, morals, and ideals, or anything that is excellent in modern life. The renunciations of saintly men and the compensating blessedness, the inner tragedies that give vigor to our best dramatic thought, the divine quality of conscience, the whole category of beneficent Christian precepts, the spiritual wealth in material poverty, the philosophy of brotherhood and love, the devotion to scientific truth are the bright stars in *our* firmament.——Christianity stands for two eternal principles—the only hope of humanity and the only remedy for the present failure of civilization—namely, universal good will and the fact that good is found in the good of others. It remains to add that when individualism becomes rampant and amounts to anarchy—high-class or low-class political license—it invites its own destruction; when it be-

comes romanticism—soul-license—it has led in notable instances to the cloister, the asylum, or to suicide. The greatest lesson of history is that culture must have a moral backbone.——The work of this century will be applying Christianity to Democracy. The work of the pulpit will be to make altruistic citizens. To this end the principles of sociology will be used more and more, and right feeling toward its problems will be earnestly cultivated. Of course, faith in God and in the progress of man will still dominate.——God has been the God of a nation, of a party, of personal interest, of theologies and creeds, not the God of universal humanity. Of course religious interpretation varies with peoples and times, but Christianity today stands for righteousness, justice, and good will. It stands for hope and courage, for social reconstruction and spiritual progress.—— Occasionally sermons may be doctrinal or scientific or philosophical or political. Usually they should be soul-quickening, should reach the need of universal human nature, should strike the chords of the heart that make divine music. The preacher will be most successful when, with insight made keen by experience, he diagnoses the spiritual disease and applies the needed healing touch. It is his business to arouse right feeling which precedes right conduct. Simplicity and that touch of nature which makes him kin to his auditors are the secret of his success. One need only to study the character of the forty parables used by Christ to illustrate practical truths,

many of them recalling familiar experiences of his auditors, to know the value of simple appeal to the heart and understanding.——Some good and wise people sometimes have a beatific vision of a United Christian Church, teaching the essential doctrines of a religious life, and also uniting all forces for the betterment of society and for the elimination of all causes of degeneracy. A united Church would be a tremendous power in solving the problems of democracy. This is more than a dream; it is a prophecy. ——The first work of the Church must ever be to extend the vitalizing power of Christianity, but it will fail even in this unless it makes all human welfare, physical and mental and spiritual, its interest and care. It is openly confessed that the church fails to invite and gain the confidence of the working people, and for causes which it alone can remove. Christianity is such only in name unless it reaches the poor. Passive enjoyment of the Christian experience is a sin. Christ condemned men for what they did not do.——Let us not for a moment lose our faith in humanity, in progress, or in God. Humanity stands the test. Progress has leaped forward a hundred years, and has gained a momentum that will carry far. Dark doubt seizes us as we look upon deeds of savagery, and listen to the almost universal cry of anguish; we are appalled by the problem of evil in the world. And then we behold a miracle more difficult to explain—evil changed to good, destruction turned to construction, building a better world.——

If we may draw a lesson from this, Carlyle's greatest work, it is that the completeness of life requires vivifying, hope-giving, sin-subduing, courage-inspiring faith and reverence. To the hero of Carlyle's prose poem success did not come until the "fire-baptism" of his soul. He confesses: "I directly thereupon began to be a man."——When I see some grand old man, full of faith, courage, optimism, and cheerfulness, whose life has conformed to the moral law, who has wielded the right arm of his freedom boldly for every good cause, come to the end of life with love for man and trust in God, seeing the way brighten before him, turning his sunset into morning, I must believe that he represents the survival of the fittest, that his ideals are not the mere fiction of a blind nature, serving for the preservation of his physical being, but that the order of his life has been in accord with realities. (L 239. N 39. N 77. N 33. W 154. P 158. W 22. P 152. P 158. P 158-9. W 24. L 209. L 186.).

VIII PRESENT STANDPOINTS.

Retirement

Resources. Can life, after retiring from former activities, be a success? That depends on several things—mental furniture, interest in passing events, growth through reading and reflection, devotion to writing if that be in one's line, outdoor recreations, the ability to see much in commonplace things and to preserve the feeling of wonder at the glories of the world. These are quite as important as satisfaction with the work of the active period. Living only with the past, "anecdotage", means mental decay. Keep the spirit fresh, as in youth, by interest in today and hope for the tomorrows, the mind active by an ever enlarging view, the soul healthy by faith in progress, and in the purpose running through human affairs, and, under average conditions, you will find life emphatically worth living. Even physical suffering may be regarded with a grim humor as an incongruity in a natural tendency to health, or as induced by an ironical mood of fate. While there is life, "a pleasant thing it is for the eyes to behold the sun". Rev. William R. Alger, on his return to Denver, after many years of absence, said that, as age advanced, his enjoyment in life was deeper, his faith stronger, and his hope brighter. On asking several of my friends, all of large experience, what they would do with "retired leisure", various suggestions were

offered ranging from movies to politics—as to be expected, the problem remained to be solved by myself. Opportunity has been used to get more in touch with the great questions of the day, to sum up and publish views of "University Progress and College Reform", to record and publish impressions made by the War under the title, "After the War—What?" and to cultivate egotism by an autobiography. Various addresses, cooperation with the League to Enforce Peace, committee work on an educational code for Colorado have helped fill the time. The position of Specialist in Foreign Educational Systems in the National Bureau of Education was virtually offered, but declined. Golf has been the chief recreation.

Domestic. "Family" has hardly been mentioned, and the sentiments of the home are not for the public; but the gods are daily thanked for what the home has been and is. The "helpmate" bore her share of the burden of the university period devotedly and wisely and well; her work in local clubs and as President of the State Federation was able and constructive; her record in the war work, as head of the Denver Woman's Council of Defence, was distinguished and of the highest service. The following is taken from resolutions adopted at the final meeting of the Executive Board: "Whereas, Jennie Hilton Baker has both led and served the Council with unswerving devotion to duty, with utmost disregard for all personal interests, striving with great unselfish-

ness for the good of her country, using her tact and fine ability in welding several thousand diversely trained and interested women into one harmonious and effective body * * * *" The daughter, whom the fond parent in his days of more provincial views expected to wed some Congregational minister from New England, or at least a professor, asserted her own views, and, after graduation, taught in Porto Rico, and later married a successful engineer and went to Japan. The son, handicapped by poor health in all his early years, nevertheless graduated, and, instead of following the paternal idea of preaching or teaching, turned toward business; his health was bettered by the army experience in France. And all bear with the eccentricities of the "head of the family" with admirable spirit.

Current History; The War

A fool's paradise. In 1914, war, if not impossible, seemed improbable. Many things were making for peace—the growth of altruism, the use of arbitration in settlement of disputes, common international interests, the demand for commercial stability, the practical futility of aggression, and the prohibitive cost of modern warfare. Even when the crisis approached we still believed that at the last moment the nations would pause before a horror beyond the power of description. We were to learn that our views of civilization and of world affairs were superficial; that we had been resting on a slumbering volcano.

America's attitude. During the first act of the world tragedy, we saw only a renewed European contest for balance of power, a struggle in which America happily had no part. We were isolated from the Old World in space, spirit, and interest. We were superior in our democracy, our peace policy, and, loyal to our traditions, we would keep free from foreign entanglements. We must remain neutral, and stand as an example to the world of an advanced civilization. We failed to hear the few watchmen on the house tops!

Dawn of an idea. We had worshiped at the shrine of German education, envied her applications of science, been inspired by her philosophers, poets, and musicians, and had approved many of her institutions, such as municipal government and provision for workingmen against times and conditions of need. The awakening was gradual. The criminal attack on Belgium shook our faith. Atrocities produced amazement and growing indignation. Still we would be the angel of peace; we would appeal to humanity, would turn the world from its madness. But here and there we began to glimpse the truth, and finally reached a full view of causes and of the meaning of later European history. We saw clearly the problems of our civilization and had a vision of a reconstructed world.

It was a struggle between autocracy and aggression on the one hand, and freedom and justice on the

other. It was a struggle that had gone on in Europe ever since the reactionary policy following the Napoleonic overthrow. Prussia had taken over from Austria the leadership in reaction. Since 1870 Germany had been Prussianized. The government was autocratic; the civil authority was subject to the dominating influence of the military power; Germany had prepared for war and was responsible for the war—a war of aggression, a final attempt at Caesarism from which the liberal peoples had tried for a hundred years to escape. Germany had reverted to the Northern Gods or to the Old-Testament doctrine of a "chosen people". She had learned a philosophy of might, boasted of superiority of race and of Kultur, and claimed the right, even the duty, to extend her superior civilization. Her science was without soul, and the Christian philosophy was ignored or misapplied. The Western Allies—Italy, France, and England—had responsible government, loved freedom, and retained many of the ideals which strengthen and adorn a people. And so the forces stood opposed: might, autocracy, aggression; right, democracy, justice. Some of these impressions were put in writing:

> In a few years we have lived centuries. We sense as never before world problems and spiritual values. As from a height of vision we comprehend philosophies, ideals, institutions, and duties. The true spirit of humanity appears, freedom stands clearly defined, the soul is

strengthened to meet supreme tests. That the world has awaked and looks with clear eyes on the devastated field of civilization, and has made a high resolve, in the name of eternal right and justice, to restore and better and guard it, is the one great compensation for the indescribable calamity that has befallen the race of man.

America awake. The new vision was almost blinding. Europe for a hundred years had been moving toward a final settlement between hostile ideas. There could be no peace until the triumph of humane and progressive policies. The old conditions of dishonest diplomacy, selfishness, and injustice must go. Absolute sovereignty was anarchy; internationalism meant an ordered world. There must be a new era, a declaration of universal human rights. As this revelation came to the American mind, there was a deep sense of shame at the part we were playing. The war had become civilization's problem, and we were a selfish, indifferent, cowardly people, if we did not join the fight for whatever is sacred in human institutions. There was the danger that we might later have to stem the German tide alone, and national honor called for defense of rights on the seas; but the spirit that led America into the War was ideal. The spontaneous loyalty of the people, and the rapid and efficient action—spite of many lacks and failures, the almost universal devotion and sacrifice confirmed our faith in the power of a free people when aroused in a great cause. The German

machine was already perfected and at its best; the American initiative and scope of thought and action had no artificial limits. We had attained a height of vision before we entered the War, and now we reached a state of exalted feeling intensified by the hopes and fears that came to millions of homes. That reaction should come after the War was inevitable, a phenomenon that appeared after the Civil War, and a result of a period of overstrained emotion. What grew out of the War, and the three great problems of this and coming generations appear under another head.

The following extract from resolutions—presented by a committee of which the writer was chairman—adopted at a mass meeting in Denver just preceding the declaration of a state of war is perhaps representative of the national feeling at the time:

> In the present national crisis, we pledge our loyalty in defense of the honor, rights, and just interests of our country. Not only our rights, but our place in the council of nations, our civilization, and our hopes of permanent world peace are at stake, and this country in its united strength should stand ready to enforce its appeals. Acts of the German Government in the present conflict disclose principles of national conduct which are inconsistent with the principles, the purposes, and the aspirations of this republic, and of all free peoples.

The peace. Interest in peace propaganda before the War, and charter membership in the League to Enforce Peace, led to complete sympathy with the proposed League of Nations and the Covenant as written at Versailles. The President, whatever shortcomings in his "home diplomacy" were to be deplored, had far-reaching views of world reconstruction, almost inspired and prophetic, and his influence was great in leading the nations toward the light. The opponents of the League seemed to be sightless, or reactionary, or influenced by politics and animosities—obstacles that should be swept from the path of progress. And on many public occasions I forcibly expressed these opinions. Absolute sovereignty was anarchy, a principle that had made a hell on earth for four years. If Americanism meant isolation and selfishness, then God help the country, for there was no longer virtue in the people. True Americanism was to be found in the ideas that brought the Pilgrims and the Puritans to this land, in the Declaration of Independence, in aims at political and social justice at home, and in the new sense of the nation's obligations in world affairs.

The history of political and social evolution is proof positive that internationalism must follow the present stage. From the isolated Ishmaelitic family to the clan and clan group, the tribe, the city, the city-state, allied states, the nation, there has been a steady enlargement of common interests and cooperative relations. The present rapid increase in number and

importance of such interests between nations, the necessity of mutual understanding and help, the growing idea of brotherhood and justice, the new vision of a new world all point toward international organization.

Reconstruction

Three world problems. Memoirs may not properly include prophecy, but views of events and progress are the resultant of all that has preceded in experience and thought. The three great world problems are Democracy, Internationalism, and Industry. If reconstruction is to be wise and far-seeing, the revelations of the War must henceforth be new elements in political and social thinking. Everyone who has analyzed the chief factors in our civilization, and studied the means of progress must be a visioner of a better future.

The "times". A period of reaction inevitably follows war. A law of progress in this: there is a forward movement followed by a partial relapse toward previous conditions, then another attempt—but progress is made. This is illustrated by the gradual emancipation, religious and political and social and industrial, of the human race. It appears in political change in cities. Municipal reform has a painful history, but outrages on the public that were common enough a few decades ago would be impossible today. During the crises of the War, we had great visions, lofty ideals, exalted sentiments. Now, when

a man has had a vision, has received a new idea, has aspired toward an ideal, he never can be quite the same again; these influences will persist and work toward new results. And this is why the world can never again be the same; it must go forward toward a Utopia, never to be realized as a final state of perfection, but as an eternal progress toward it. Shall we accept the world as it is? Carlyle once, when told that Margaret Fuller "accepted the Universe", replied, "Gad she'd better!" But the writer of the anecdote reflects that neither Carlyle nor Margaret Fuller nor you nor I nor anybody accepts the universe as it is—and Gad we'd better not. The purposeful mind and the active will constantly create progress. The attitude toward vital questions and possible goals is all-important.

Septuagenarians are supposed to glorify the days of their past and to misjudge the present, contrary to the doctrine in Bernard Shaw's "Return to Methuselah". Perhaps the aged are impatient of current follies, not because they are new, but because they are follies. The changes in a lifetime, though on the whole for the better, of course are attended with the imperfections of new ideas and experiments, and the reasonable attitude is that of patience and hope. But we may point to a fundamental evil, namely, the tendency to live in and for the day only, to make life fragmentary. This means lack of discipline, of a comprehensive philosophy, and of imagination. In discarding the classical tradition, we threw away

the kernel with the shell. The ills of the time call for a training that can persevere to a distant goal, an idealistic philosophy that reveals the significance, in the order of things, of every good work; they need the long perspective of history, and preeminently the vision of the poets. The result would be a sense of proportion, of the smallness of many things that loom large, of absolute values; the power to make of life an organized whole.

It has been well stated that modern society is so involved that practically we live by mutual consent. The great principle which must be applied to the three chief problems of our civilization is *Cooperation under justice!* This conclusion seems to be final, and the purpose here is to apply the principle to democracy, the relation between nations, and the strife between classes. It is a principle which, if not voluntarily adopted, will be forced upon us by the stern logic of events.

Democracy. Democracy is not the social state established by political and social revolution in the interest of a class, in which individual liberty would be swallowed up by the unrestricted power of organized government; it is not the communistic state which would mean slavery for everybody; it is not anarchy, the worst tyranny of all; it it not the dominance of any one class, capitalistic or proletarian. But it means equal rights, equal justice, so far as possible equal opportunity, mutual understanding and

good will, subordination of class interest to the greater common interest—in brief *cooperation under justice.* A view of democracy is presented on other pages and need not be repeated here. Democracy is not yet made safe for the world, and a long process of education in reducing class consciousness and in comprehensive views that will include the other fellow's standpoint must precede the general acceptance of the means of political salvation.

If there is a purpose running through human affairs, it is shown in the growth of free institutions. From the Athenian Democracy and the Roman Republic to the reaction of the World War, history is largely made up of the efforts to realize the innate desire for equal rights and self-government. Representative rule in the Mediaeval Italian cities, the Reformation, Puritan England, the American Revolution, the French Revolution, the liberal movements of the last century in Europe mark stages of progress. Democracy is not a panacea. It has failed to cure class-selfishness, neglect of public duty, and the malign influence of the politocrat and the plutocrat. But there have been important gains. There has been a growth of reason and of the social conscience. Leveling has gone on apace toward political, social, and economic equality. The constructive, humanitarian element has grown in relative strength beyond the selfish, the indifferent, and the criminal elements. Democracy has legislated for the poor and the oppressed; measured by results, it has proved on the

whole superior; it is hopeful and progressive today. There can be no permanent radical change of government, simply an evolution toward better conditions. Oligarchies, the capable and efficient few, must and will lead in government and industry, but under the logic of events they will be forced to recognize equal rights and community of interests. There can be no permanent tyranny of any one class. We may settle down to certain facts: democracy is a growth; it is rooted in the character, the wisdom, the justice of the people, and it will develop as we increase public morals, reason, and altruism. Our civic duty is plain: to judge and act upon present issues with reference to the great ideal; to choose the best leaders; to encourage local self-rule for its training in public duties; to make government a business and not a graft; to create a common ground between hostile classes.

Internationalism. In the vicissitudes of world politics we have to adhere to one idea: international relations must be progressively organized for peace, for law, for fair-dealing, for the rights of all peoples, for the advancement of civilization. That America must play a prominent part in world affairs goes without saying. And that part should be played generously, with the best ideals of humanity and of duty constantly in view, and with faith that whatever contributes to the welfare of other peoples will redound to her advantage. America might be the greatest stabilizing force of the world, because of her

strength, her sane democracy, and her public ideals. She can make permanent and effective a new order in which artful diplomacy, balance of power, unjust settlements, aggression, and exploitation will have no place. America cannot remain isolated; she must have a definite constructive policy inaugurated and guided by men who no longer dwell with an impossible past, but have open minds toward beneficent change. A rustic philosopher defined absolute sovereignty "doing as one dad burn pleases"—like the savage or the anarchist. Absolute sovereignty is anarchy and no longer possible in a world of growing reason and altruism. Some of the European nations have had the sense of right and obligation beaten into them by herculean blows; if America does not possess or acquire that sense, she will ultimately learn it through disaster. World movement goes on, and we can "lead the procession or join it or let it run over us", but we cannot keep out of it. A soldier of the Allies, who had repeatedly "gone over the top", in a moment of rest and meditation exclaimed, "This is a hell of a war; but then it's the only war we've got, and we'll see it through". This is a deuce of a peace; but it's the only peace we've got, and we *must* see it through. The principle which applies to democracy must obtain in the relations between nations, if we are to avoid perpetual wars and the destruction of the best in our institutions—the principle of *cooperation under justice.*

Industry. In industry we have before us the choice of three things: continual strife, socialism, or cooperation. We cannot endure the condition of warfare; it has become too acute. We do not want the communistic state. There remains only *cooperation under justice.* There are possible grounds for common understanding and agreement: (1) Apply the Golden Rule. (2) Recognize rights and duties common to capital and labor—the right to organize and bargain; responsibility for contracts and for all obligations and acts. (3) Recognize individual freedom regarding unions; in other words maintain the open shop, open both ways. Let capital meet the demand for collective bargaining; let labor avoid tyranny over non-union workingmen. (4) Recognize that labor has rights: right to a living wage, to some of the comforts of life, to provision against need, to recreation, to means of educating the children, to opportunity for some kind and degree of culture—in short to live a life worth living, even as you and I. (5) Recognize that capital, properly regulated, is absolutely indispensable, that capital is largely made up of small savings of many people, investments that establish and maintain industries and provide work and bring returns. Investigations in Great Britain and the United States, representing both government and science, agree that there must be some kind of national industrial organization, in which capital and labor and the public shall be represented, to discuss problems, reach understandings, make agree-

ments, or, in case of serious disputes, to reach settlements by arbitration.

New outlook. Notwithstanding the reactions following the War which furnish arguments for the pessimist, the lessons learned in that fearful period will not be wholly lost. Then work was patriotism, was duty, was prayer, was religion, was victory, was the triumph of the right, was a joy. The new view of work should show labor and invention the significance of transmuting material into things of utility and of discovering new principles and improving inventions. It should reveal to art and science greater glory in beauty and truth. As long as there is ignorance to be educated, poverty to be relieved, disease to be prevented, wrong to be righted, dormant souls to be awakened, progress to be made, humanity and religion should find an unlimited field for their good offices.

Spirit of Culture. Kultur in part is organization and efficiency of material civilization; culture in part is recognition and acquisition of the best in spiritual values. France, Italy, England, and the United States had received and retained much of the influence of the Italian Renaissance, had cultivated the doctrines of humanism and had conceptions that rose above scientific barbarism; and we may believe that this fact gave them the spiritual power that carried them to final victory. This is, perhaps, the greatest lesson of the world conflict, that the strength, safety,

and glory of a people are maintained by the spirit of culture which looks toward ideals. At this new dawn of freedom and justice, before which the grim specters of the past are fleeing, it is great to be alive, it is glorious to be young. The visionless are many; the poet minds are few. Will the new generation be of those who see only material things and fixed conditions, or will they be of those who see great visions and help build the ever better world of tomorrow? There is a poem written on a well-known man who had many virtues and many faults. In thought it says: And I too praise him, but not for the baser things and not for the things which command the world's applause, but for the dreams, those impossible gleams he half made possible; for that he was visioner of vision in a most sordid day.

APPENDIX.

Introduction (to "Appreciation of Services")*

On December 3, 1913, James Hutchins Baker, the third president of the University of Colorado, presented to the Board of Regents his resignation, to take effect on January 1, 1914. In recognition of his distinguished service to the Institution in the twenty-two years of his presidency, the Regents gave him the title of President-Emeritus and voted to continue his salary to January 1, 1915. At a later meeting of the Board they voted that the January number of the University of Colorado Bulletin should be a memorial in recognition of his service. The Trustees of the Carnegie Foundation for the Advancement of Teaching have recognized his educational work by granting him a retiring allowance.

The news of President Baker's retirement brought expressions of regret from every side. Commemorative exercises were held in the Macky Auditorium on December 18. The following evening the Faculty Senate gave a dinner in his honor. A reception in honor of Mrs. Baker was given by the ladies of the faculties on December 17. There have been many similar functions by various groups and organizations, and others are planned for the near future.

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* The four sections, from "Introduction" to "Address from the Faculty", are reprinted from "Appreciation of Services" published by the Regents, 1914.

In this Bulletin are given: the letter of resignation; the Regents' resolutions; resolutions of the faculty; abstracts of addresses made at the commemorative exercises; excerpts from editorials, letters, and telegrams. In this "Introduction" an attempt is made to give certain pertinent facts that may not appear elsewhere.

James Hutchins Baker, the son of Wesley and Lucy (Hutchins) Baker, was born in Harmony, Maine, October 13, 1848. Both parents were natives of Maine, of old New England and Revolutionary stock. He received his elementary education in the common school of his native town, and at the age of eighteen taught his first school, being self-supporting from that time. He entered Bates College, at Lewiston, Maine, in 1869, receiving the degree A.B. in 1873 and the degree A.M. in 1876. In 1892 his Alma Mater conferred on him the honorary degree LL.D. From 1873 to 1875 he was principal of the Yarmouth (Maine) High School.

He came to Colorado in 1875 to accept the principalship of the Denver High School (now East Denver High School), a position which he filled with distinction for seventeen years. During his administration the building now in use was erected, the attendance increased from fifty to over seven hundred, and the school became recognized as one of the best and most progressive secondary schools in the United States.

From the beginning of his residence in Colorado, he identified himself closely with the educational interests of the State. He was president of the State Teachers' Association in 1880, and for six years was president of the Educational Council. He became a member of the National Council of Education in 1886, and in 1891 he was elected president of this, the highest educational council in this country. In 1907 he was president of the National Association of State Universities. He is a Fellow of the American Association for the Advancement of Science. At the time of his retirement, he was, in length of service, the dean of the state university presidents.

As one of the national leaders in educational thought and inquiry, President Baker not only contributed many valuable papers to educational science, but, in connection with the National Education Association and the National Association of State Universities, he has initiated or taken a prominent part in several investigations of wide importance and influence, and has served on many committees. The following are especially noteworthy: The Report of the Committee of Ten on "Secondary School Studies," 1893, which aroused interest in problems of secondary education throughout the entire nation and has since been the fruitful source of many similar investigations; "Economy of Time in Education," printed by the U. S. Department of Education in 1913, an investigation which

contemplates the reorganization of American education; "A National University," a plan which he has advocated for many years and which is now receiving most careful consideration by national educational and political leaders; and "The Standards of American Universities."

President Baker is the author of "Elementary Psychology," 1890, Charles E. Merrill Company of New York; "Education and Life," 1900, "American Problems," 1907, and "Educational Aims and Civic Needs," 1913, all published by Longmans, Green, and Company of New York.* The first has been a recognized textbook for high schools and academies, and all have attracted favorable comment from leading magazines. He has also written many valuable papers and delivered many important addresses on educational and kindred subjects.

On June 20, 1882, he married Miss Jennie V. Hilton, a native of New York, daughter of Rev. John V. Hilton, a Congregational clergyman of Boston and later of Denver. They have two children, Helen (now Mrs. Hamilton McRary Jones, of San Juan, Porto Rico), and Hilton, a senior in the College of Liberal Arts. Mrs. Baker has taken an active part in society and in club work both in Boulder and in Denver, and has had a practical interest in many phases of student welfare. She was the founder of

* Later, "American University Progress and College Reform Relative to School and Society"; "After the War—What?"

the Woman's League, an organization including all the women in the University, and during the eighteen years of its existence has been a trusted counselor on its advisory board. She is a life member of the board of directors of the Woman's Club of Boulder, of which organization she was a charter member and president for the first three terms. She was president of the Colorado State Federation of Women's Clubs in 1898-1899. By her tact and sympathy she has won for the University many strong and influential friends. In the light of President Baker's success, both as Principal of East Denver High School and as President of the University of Colorado, no higher tribute can be given Mrs. Baker than to say that in his work she has been a real helpmate.

Upon the resignation of President Horace M. Hale on December 9, 1891, the Board of Regents elected James Hutchins Baker to succeed him. He assumed his new duties on January 1, 1892. He was not formally inaugurated, however, until May 21, 1892. His address on this occasion is in many ways one of the most remarkable addresses ever delivered by him. The closing paragraphs, because they are interesting in the light of the achievements of the succeeding twenty-two years, are here recalled.

"Here in this land of pure air and sunny skies, by the broad plains and mighty mountains, among an ideal people, we may hope that an institution may grow which will not only serve its purpose to educate the young men and women within our borders,

but may reach forth and invite many a youth from remote sections, who will find in Colorado the best opportunities for liberal education.

"It shall be enough, if I may be able to contribute at this stage of its history, wisely and efficiently, toward the vigorous growth of an institution whose interests have already become to me a sacred trust, and then leave to others the enjoyment of the later years of fulfillment."

The little college to which he had come was unknown outside of Colorado, and unrecognized by the people of the State whose name it bore. Principal Baker had made a mistake, people said, in giving up a position in which he had gained a national reputation, to take the presidency of an institution whose past could offer so little to its future. But the new president had an inspiring vision.

He said: "Every institution must have its period of discouragement and doubts, its period of expenditure without adequate returns, its period of enormous expense per capita. But during this time it is accumulating force, and, like the century plant, by and by it will burst into generous bloom. It took Harvard two hundred years to reach in some ways the development that our University has reached in fifteen years. The University has arrived at a new epoch in its history. The silent work of taking root and springing into the light has been done. It needs but the care of the fostering hand to insure a vigorous and rapid growth. This is a time of surprising

activity in all material and educational interests in the State. The University must advance with these interests." And again: "The University of Colorado, too, has her mission. It is to take young men from the mines, the ranges and ranches, young men and women from the homes of honest toil, and offer them the greatest blessing the State can bestow upon its children. Colorado in the coming years will feel their influence, and the State will reap its greatest glory from its devotion to an ideal cause."

During the five months preceding his formal inauguration, he had formulated some of the policies that were to distinguish his administration. Of these may be noted the following: the University had been widely advertised through the cooperation of a generous press and the efforts of the Faculty in visiting different parts of the State; the Medical School had been placed upon an excellent basis for superior work; a Law School was to be opened and Graduate courses were to be formally offered the following year; arrangements had been made for an efficient increase in the Arts faculty; and the gradual withdrawal of the preparatory classes had been begun.

The ever-increasing needs of the University throughout his administration have compelled him to devote much of his energy and time to financial considerations. Upon each succeeding legislature he has urged the University's claims for adequate and liberal financial support—but always in the spirit of his in-

augural message: "The State University does not wish to be greedy; it recognizes that there are many other wants to be met, and that the State wishes to be generous to all its interests; it simply asks that it may receive in proportion to the number and relative cost of its departments, and the magnitude of its needs." Wherever he went, he emphasized the needs of the University and its possibilities for state service. In the consideration of the problems which confronted him, he gave much thought to the financial condition of the State and its revenue-raising system. Senator Shafroth, as Governor, said that to President Baker the State owes the recently-adopted taxation scheme—a scheme which will ultimately provide adequately for all State needs and at the same time distribute the tax burden equitably. Two items from the financial history of the University, as indicative of President Baker's work, may be given: In 1899-1900, when the State was unable to meet its appropriations and it seemed that the University must close, he appealed directly to the citizens of the State and raised a loan fund of over $70,000. In 1903, largely through his efforts, the tax levy for the maintenance of the University was increased from one-fifth to two-fifths of a mill.

The physical growth of the University during the past twenty-two years is shown in these figures: increase of students—regular, not including summer session and extension students—from 66 to 1,306; increase of degrees—from 61 to 2,177; increase of

annual income—from $40,000 to $305,000; increase of property—from $300,000 to $1,300,000; increase of buildings—from 8 to 21; increase of bound volumes in the Library—from 7,000 to 75,000; increase of faculty—from 32 to 200. In 1912, in proportion to population, the attendance was 64 per cent. larger than the average in the forty state universities.

However, President Baker's claim on the future rests on higher ground than material progress. He might have increased the attendance at the expense of standards and sacrificed integrity to financial enrichment. Instead he chose sound scholarship and absolute freedom from political methods. His insistence on these ideals has brought to the University merited recognition by national leaders. Early in his administration the medical and law courses were lengthened to four and three years respectively, and the entrance requirements made those of the best similar institutions; later, two years of college work were demanded for admission. For almost eighteen years he bent his energies to the securing of adequate clinical facilities for the School of Medicine; now, the last two years of the course are conducted in Denver, the School is the only one in the Rocky Mountain region, and the immediate future holds large promise for the upbuilding in this State of an institution, which, utilizing the peculiar advantages that its location gives it, shall equal the best medical schools in America. The College of Liberal Arts, throughout his administration, has maintained the standards of the

best colleges in the country, and has met the changing needs and ideals in American education. Perhaps the central feature in its progress was the early adoption of the group-elective system. The Graduate School has been firmly established, research work of much value to Colorado has already been done, and, as the State is able to furnish adequate funds, plans for wide usefulness can be developed. In 1893 engineering courses of college grade were, through the establishment of the College of Engineering, first offered in Colorado. The work of this department is now recognized by technical experts and large commercial organizations throughout the country. The Summer Session, 1904, because of its ideal location and its high standards, is serving a wide constituency. The College of Commerce, 1906, the College of Education, 1908, and the School of Social and Home Service, 1912, are offering high-grade courses which give adequate training for particular needs. The School of Pharmacy, 1911, is one of only eight pharmaceutical schools in the country requiring a full four-year high-school course for admission. The establishment of the University Extension Division in 1912, is the recognition by the University of its obligation and opportunity to extend its campus to the boundary lines of the commonwealth. Of all these aspects of his work fuller treatment will be found elsewhere in this Bulletin.

Scarcely less important is his service as an educational leader in the State. All in all, it would be safe

to say that there is not a single educational interest in Colorado that has not been benefited by his far-reaching influence. In 1893 only seven secondary schools in the State were on the fully accredited list of the University, now there are sixty-nine. The other higher educational institutions of Colorado have followed his initiative, and have felt the quickening influence of his progressive policies.

By all who have shared with him, however little, in the upbuilding of the University, President Baker will be remembered for what he is as much as for what he has done. The inspiration given to fellow workers and to students has enriched and ennobled their lives. His influence on the spiritual development of the Institution can hardly now be measured. Throughout his educational career he has strongly advocated the social end of education, and emphasized the strength and power and beauty of character, and the formative value of noble ideals. Students remember his chapel talks—the talks of a strong man with a sturdy faith in God, and aesthetic appreciation of Nature, and a catholic sympathy for his fellow men. He inspired them to activity and social service, to faith and hope and better things, and never wearied in urging the democracy of education and in emphasizing that the only worthy end of educational training is public service. Fellow-workers on the faculties remember frankness and exact justice in all his dealings with them, and encouragement and sympathy in their work. Regents remember far-sighted-

ness, keen judgment, common sense, and patience in the formulating and carrying out of University policies. Indeed, when the mere achievement of piling up wood and stone is long forgotten, these characteristics and the inspiration of his own personality will be remembered and will live. Self-sacrificing and self-effacing, he has regarded the University as his "sacred trust," and has given to it all he had—himself.

Letter of Resignation

December 3, 1913.

To the Regents of the University of Colorado:

I hereby respectfully present my resignation as President of the University of Colorado to take effect January 1, 1914. That this year marks my sixty-fifth birthday, more than forty years in the service, and twenty-two at the University of Colorado, is not a sufficient reason for selecting this particular time to retire. But the decision of another question is involved—a matter of private interests of much importance to me, which cannot well be postponed. The present relation of entire confidence and cooperation with the Regents, continuing an almost unbroken record, is I believe exceptional and noteworthy and adds to my natural regret in reaching this decision. The ever-ready cooperation of faculties, the loyalty to the University of graduates and students, the many, many instances of personal effort and sacrifice for the University by citizens, the generally helpful

attitude of the press constitute a history that I shall always re-read with pleasure and gratitude. I predict a strong development of the University of Colorado and a speedy realization of many plans and promises that have been maturing for years. The high standard of the University is well known, and formal recognition by the Association of American Universities and by the Carnegie Foundation is purely a question of proper financial support for the Graduate School and the School of Medicine. Since I retire while in health and strength, I hope in ways still to be of service to the University and the cause of education.

The many problems of the University which we have discussed so frequently you, of course, have well in mind. The financial condition for this period is good, save the contingency of non-payment in full of appropriations by the State. The recent enactment of a new revenue law, I believe, will place the State and the institutions on a better business basis. To avoid perpetual soliciting of funds from the Legislature, the University mill rate should be adjusted to cover fully the needs. I believe that a bond issue for building needs of the various institutions, such as was proposed by the last legislature, should be made. This would meet the constantly increasing demand for buildings at the University. Mrs. Olivia Thomson, recently deceased, has made a bequest of $75,000 for a Chair in the School of Law to be known as "The Charles Inglis Thomson Professorship of Law." I am permitted to announce informal-

ly that our appeal for a large gift to the Medical School from a certain trust fund will be considered favorably—that we may be "very hopeful." The gifts already made to the University are numerous and important, and there is promise of even greater help from private sources in the future.

We have already published in order of their importance the buildings required by the University. The completion of the Macky Auditorium naturally will soon be provided for either by the terms of the bequest or by State appropriation. The movement for a Decker Memorial Building for Women, to be erected on the grounds of the University, is being conducted by a committee, which is now raising funds. A wing of the proposed Henry S. Denison Building for Medical Research, the gift of Mrs. Ella Strong Denison, will soon be completed.

The plan of the campus you have studied for years, and have marked out at least the general features. The "ravine", I believe, should be retained. The new athletic field should be prepared for use as soon as possible; there are great possibilities for attractive athletic and recreation grounds on the new site by the creek.

The Summer School is growing substantially every year, and should be further developed as a permanent department. The Extension work, so well inaugurated, should be pushed as rapidly as conditions will permit. There are new problems every

year in the development of the Medical School, and I believe a recent step in advance has been taken, following your careful study of the conditions and needs of the School. The Graduate School of the University should receive funds for its specific uses, and its work, always of high standard but carried on under difficulties, should be encouraged. The work of the College of Liberal Arts, revised within a few years, appears to be adapted to the demands of the time. A change in the courses to provide practical instruction for women students is under discussion. The further adjustment of the American University, in which I take a strong interest, is a part of the whole problem of the reorganization of American Education. My views on this subject appear in several recent addresses and in a report on Economy of Time in Education, just published by the National Bureau of Education.

I must again call your attention to the salary question in the University. The scale is not high enough for the best men. The demand upon a professor allows little time for private business. Either salaries should be raised, or, by some agency—state, private foundations, or organization within the faculty—retiring allowances should be provided—or both. The "Central Board" idea for state schools is problematical, and contains elements of extreme danger, especially to the possibilities of a genuine university. I strongly advise that the constitutional rights of the Regents, as a distinct governing Board

of the University, be preserved. This I believe to be vital to the best development of the Institution.

Very respectfully,

James H. Baker,
President of the University of Colorado.

Resolutions of the Board of Regents

Whereas, Dr. James H. Baker, the trusted and honored President of the University of Colorado, has voluntarily tendered his resignation to its Board of Regents;

Whereas, Dr. Baker has held the unanimous high respect of the student body, and of the Faculty and of the Board of Regents, all of whom have taken pride in his wise leadership;

Whereas, Dr. Baker has brought our University to a point where it not only brings glory to the Commonwealth of Colorado, but where it also commands the high regard of educators all over our country;

Whereas, Dr. Baker has so conducted himself in his high position and has so served the community that our State recognizes him as one of the best, most faithful and patriotic of her citizens, while outside the State he stands in the front rank of educators;

Therefore, Be It Resolved, That it is with feelings of sadness and unfeigned regret that we feel compelled to accept this resignation. But, after

twenty-two years of faithful service to his State and the University in this high position, we feel that a decent regard to his personal feelings should be displayed and he be permitted to avail himself of the reward that has been offered solely as a mark of distinction to his eminent standing in the educational world.

Neither time nor space will permit us to review what has been accomplished at the University during the twenty-two years that have passed since Dr. Baker became President. It is enough to say that when he came here the University was but a beginning with sixty-six students; when he leaves it is a University with 1,306 students. No one knows better than we, the Board of Regents, how much of this growth can be directly attributed to his energy, ability and unflagging zeal. We also know with what difficulties he has had at times to contend, but, despite it all, his courage never failed, his faith never wavered. Like the Romans of old, he never despaired of the Republic. And after all he emerged triumphant, the Institution continued its growth, under his inspiration the people furnished the money, the students came, and we have one of the foremost universities of the West.

A most remarkable tribute to the personality of President Baker is apparent when we remember the absolute harmony that has prevailed in all directions under his administration. During this period eleven

legislatures have passed into history, thousands of students have come and gone, hundreds of professors have taught their courses, scores of regents have held office; but through it all no word of faction, no breath of scandal, has even been heard against the institution or its head. And now, after twenty-two years of labor, and with a faculty of over two hundred and a student body of over thirteen hundred, President Baker retires, an object of admiration and affection of both students and faculty, and carrying with him unmixed regret and sorrow of the Board of Regents and the State officers of the State of Colorado. There exists a much stronger commendation of his work, well expressed in the words used about the great Sir Christopher Wren, but applicable to Dr. Baker in the full strength and vigor of his life—"If you would seek his monument, look about you."

In losing Dr. Baker we, as the representatives of the people of Colorado, desire to bestow upon him such evidence and marks of our esteem as we possibly can. We have therefore given him the title of President-Emeritus, with one year's allowance of salary. Our only regret is that our duty to the Institution and those that are left prohibits us from doing more.

And in conclusion, we are going to spread these few remarks upon our records as a permanent memorial to a faithful servant for work nobly done,

and for the perusal and guidance of his successors in years to come. We are not saying good bye, for we expect at all times to have the benefit of suggestions and help of the energy of Dr. Baker. But for whatever work he undertakes, or whatever he determines to do, we wish him Godspeed and the same success that has always crowned his efforts at the University.

Address from the Faculty*

To James Hutchins Baker,
President of the University of Colorado.

It was the unanimous feeling of your Faculty that the twentieth anniversary of your installation could not be allowed to pass without some slight expression of our appreciation and goodwill; and we would accordingly ask you to accept our heartiest congratulations coupled with our sincerest wishes for the future. Moreover, we would respectfully crave the special and intimate privilege of extending our felicitations to Mrs. Baker. To her, hardly less than to you, it must be a supreme pleasure to look back upon the struggles and achievements of these twenty years. But of this, and of other phases of your life together,

* In January, 1912, the University and its friends celebrated the twentieth anniversary of President Baker's service. A faculty dinner on January 10, appropriate student exercises and a luncheon tendered by the Denver Chamber of Commerce on January 19, and an alumni dinner on January 20 were given in his honor. At the Faculty dinner an engrossed address was presented to President Baker. This address is given here as an expression of Faculty appreciation.

we may not speak; for they are sacred and your own hearts know them best.

Similar tributes will doubtless be showered upon you from many sources; but we may be permitted to feel that our own is inspired by particularly intimate knowledge. It would be easy to rehearse the numerical growth in staff and students during your incumbency, or to enlarge upon the improvement in equipment or the multiplication of buildings. In these respects your twenty years have been remarkable, or even phenomenal, a fact that is visible to all. Nor would we belittle their significance. Those of us who realize the conditions in years gone by must be the first to proclaim the tremendous importance of this material progress under your guidance. And yet we feel that this phase represents only the less significant of your achievements. All these ends might have been attained only to leave the University a fundamental failure. It might have stood in fair semblance of life and health, and been only a soulless hulk withal; its growth might have been purchased by the sacrifice of scholarly ideals on the one hand, or of probity and independence on the other. But, your, Sir, even in the sober self-criticism of maturer years, may well be thrilled with the proud knowledge that standards are not being bartered for numbers, and that buildings are not being erected at the price of integrity.

You have fought persistently, even desperately, for necessary funds; but you have always refused to

obtain them by dragging the University into the difficult and devious path of politics. Through every crisis you have kept your own name and the honor of the University free from any taint of methods that may achieve success for the passing hour, but eventually prove fatal to the health of the soul alike of an individual or of an institution.

You have not failed to provide for the current needs of the University, but you have never lost sight of the future. Indeed it may well turn out that a consistent regard for the future has been the finest feature of your presidential policy.

You have evinced your firm conviction that a state university must always consult the interests of the people, and meet their reasonable demands; but you have never shrunk from telling the people that they must rise in the scale of their desires.

You have striven as no other President in the country for the strengthening and upbuilding of the High School system, regardless of thanks or recognition.

In dealing with the students you have been willing to incur extreme unpopularity, if it seemed for their own ultimate good; but those of us who know you best realize that in secret disciplinary conference you are always the representative of mercy.

With reference to ourselves as members of the Faculty, we feel that you have never shirked telling us our duties, individually or collectively; but in-

variably you have been the first to forget a difference, your word has always been inviolable, and we have always felt that if any of us should be unfairly attacked from without, we had in you a just and staunch defender.

Above all, both in the University and everywhere else you have been the untiring champion of ideals of personal character and civic duty. Your voice has often been raised on behalf of pure science or humane studies; but you have always demanded that neither scientist nor humanist should forget his obligation to share in the common lot and promote the general weal.

It has been pleasing to us when your qualities and services have been recognized by the wider circles beyond the limits of our own campus and beyond the borders of our own State, but whether they had been applauded or decried, we should have appreciated them none the less. We feel, Sir, that we have been privileged to witness one of the finest sights in human experience, even a strong man grappling with an arduous task, and growing in greatness as his problems and difficulties increased in extent and stress.

Some day the careful historian of the Commonwealth of Colorado will record the solemn judgment that President James H. Baker placed the State University on such sound foundations, equipped it with such a sane organization, and inspired it with such

fine ideals of public service, that its career was assured for many generations. And some writer will compare that president to a Doric column, not depending for approval on Corinthian foliage or Ionic volutes, but standing in fine simplicity beneath the corner of the temple to be praised or blamed for its fundamental merits of line and proportion and strength. He might well add that those who looked upon the column from near at hand always realized that it would carry its burden, however great, securely and unfalteringly to the end of its day.

We trust that you will recognize how warmly we do congratulate you and how sincerely we hope that a generous tale of years may be added to the score so happily accomplished.

The Faculty of the University of Colorado.

By its Committee.

Letters

(Received after "Appreciation of Services" was printed.).

President Benjamin I. Wheeler, University of California.—He has every reason to be satisfied and proud concerning the work he has done at Boulder. He has created an institution of quality. It is his work primarily; we of the profession all know this. I congratulate him with all my heart upon a fine task splendidly completed.

President H. B. Hutchins, University of Michigan.—May I congratulate him upon his long and successful career as the head of a great university and upon his most effective work in the educational field.

Le Recteur et Le Conseil de l'Université de Besançon.—Avec leurs remerciements et leurs félicitations à Monsieur le President, James Hutchins Baker.

President M. L. Burton, Smith College.—May I have the honor of expressing to him my most hearty congratulations and felicitations upon the remarkably successful administration from which he is retiring.

Professor J. Y. Stanton, Bates College.—Recently I sent you and Mrs. Baker a book. I sent it as a slight appreciation of the great pleasure you had given me personally, and of my appreciation of the honor your marked success as President of the University of Colorado has conferred on Bates College.

Dr. Charles S. Palmer, formerly Professor of Chemistry, University of Colorado.—I value his work for Colorado and the University, as it should be valued, as being eminently strong, broad, noble, patient, and successful.

George C. Taylor, formerly Professor of English, University of Colorado.—My feelings for the University have been and always will be mighty strong, but I could never think of the institution be-

ing just what it used to be to me, now that he has left it.

Charles C. Adams, Alumnus of the University of Colorado.—We all understand the great contribution that he has made to the cause, especially to the University of Colorado, and in the larger field as well.

Ex-Governor Alva Adams, Colorado.—So long has he been the Atlas of that institution that it will seem strange to have his relations sundered.

From the Denver High School

(On leaving for the University, January, 1892.)

Edward P. Costigan, Student, representing the school and teachers.—* * * Upon this last occasion in which we are to see you as our Principal, it has been requested that, as representative of this school, I should present you with a little testimonial of the great personal regard felt for you by every one present. * * * In your departure from our midst, every member of this school feels a loss greater and deeper than language can express. Almost every tongue has paid tribute to your service. * * * How suggestive today do the deeds, which we deemed but yesterday at your hands unimportant, become! It is only fitting at this time that we should tell you how the remembrance of you is destined to be preserved among us. Your seventeen years connection with the school, your raising it from

nothingness until it stands without a superior in the land make certain that your name and influence here are destined to be more lasting than the very foundations of the building; and, what is more important, while memory lasts to these pupils, your fame, your zeal in their behalf, your friendliness are destined to be treasured up. We lose today, each and every one of us, a friend and we know it. We see the departure from our midst of high scholarship, of ripe and considerate judgment, of careful and thoughtful attention to our needs which we never knew until now how to value. Those moral teachings, which you have uttered day after day from this platform, come back to us now with redoubled force. We shall not forget them. * * * Never has there been a more truly spontaneous expression of feeling, and all that we can wish you now, in addition, is, as is our confident expectation, that, as you go to your new field of labor, you may see the dawn of the brightest, the happiest, and the most prosperous period of your already highly successful life.